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Vol. 44 JANUARY, 1938 No. 1

Religion
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Nothing New Under the Sun

WE ARE all Novitians in a way; like the Athenians who "spent their time in nothing else but to hear or to tell some new thing." New thought, new ethics, new theology, these are in the air. We insist upon new fashions in art and science and philosophy; why not in religion also? Ring out the old, ring in the new! But Solomon never said a truer thing than this, "There is nothing new under the sun." The newest fashion in dress is borrowed from an old-fashioned gown taken from grandmother's chest in the attic. The so-called "new thought" of our time is simply old thought with the camphor brushed out of it. The new heresies are old heresies which rose and flourished and disappeared long centuries ago.—David James Burrell, D.D., LL.D.

CHRISTIAN FAITH AND LIFE

Continuing Bible Champion, Sermonizer, etc.

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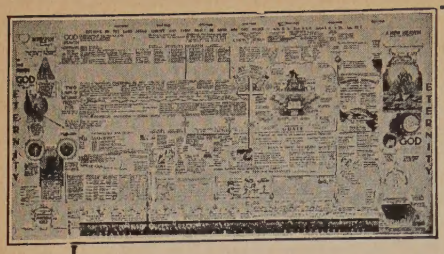

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Christian Faith and Life

Combining The Bible Champion and The Essentialist

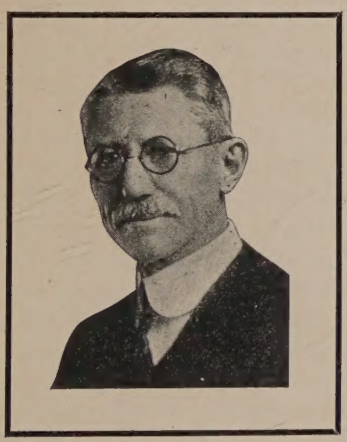
Volume 44 JANUARY, 1938 Number 1

EDITORIAL

Professor Leander S. Keyser, M.A., D.D.

PROFESSOR E. E. FLACK, TH.D.,D.D.

IN the passing of Doctor Leander S. Keyser, Professor Emeritus of Systematic Theology in Hamma Divinity School of Wittenberg College, Springfield, Ohio, on October 18, America lost one of her ablest defenders of the faith once for all delivered unto the saints.



Because of Doctor Keyser's connection with CHRISTIAN FAITH AND LIFE, and with *Bible Champion* before it, as associate editor and conductor of the sections known as "Comments on Topics of the Times," and "The Library Table," readers of this magazine will welcome a word of appreciation of this noted scholar and theologian by one who was both a student and a colleague of the deceased.

Born in Tuscarawas County, Ohio, March 13, 1856, the young man whose life was destined to be of such blessing to many souls received his education in the following schools: Indiana University, Ohio Northern University (A.M.), and Wittenberg College (A.M. '83). The last named institution conferred upon him the honorary degree of Doctor of Divinity in 1900.

Of particular interest to this man of keen intellect were the fields of philosophy, science, and theology. First of all, he tried the way of reason, and discovered through great intellectual struggles that the only way out of the labyrinth of human philosophies was a humble submission to the will and wisdom of God as set forth in His Holy Word. His first volume in a long line of literary works bore the title, "The Only Way Out," published in 1888. This was an expression of intellectual victories which he had won by faith in the Scriptures as the Word of God. It marked him as a man of keen apologetic power.

As a scientist Doctor Keyser became world renowned through his study of and contribution to the field of ornithology. Possessed of a tender spirit, he took a special interest even in boyhood in all kinds of birds, and began to study their habits, relationships, and songs. This interest led him to make extensive travels all over this country and

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throughout Europe. Few men in America knew birds as intimately as did he. Six of his volumes on the subject of birds are standard works: *Birddom* (1892); *In Bird Land* ('94); *News from the Birds* ('98); *Baby Redstart and Other Bird Stories* ('01); *Birds of the Rockies* ('02); and *Our Bird Comrades* ('07). This thrilling hobby of the study of birds, from which he derived so much pleasure and profit, established him as a man of science. Not only did he study ornithology, but he also delved into zoology and other branches of natural science. Among his other scientific works is a treatise on ants.

But it was particularly as a pastor and theologian that Doctor Keyser was destined to wield his chief influence. A Lutheran by faith, he served a number of important parishes in the General Synod of that body, including churches in La Grange, Ind. (1879-81); Elkhart, Ind. ('83-'89); Springfield, Ohio ('89-'95); Atchison, Kas. ('97-'03); and Dover, Ohio ('03-'11). During these years his preaching, literary work, and service on important church boards and committees brought him wide recognition and the call to become professor of theology in Hamma Divinity School, which post he held for twenty-one years, from 1911 until the time of his retirement in 1932.

As a teacher of dogmatics, ethics, and apologetics in the seminary and of Christian evidences in Wittenberg College for many years, Doctor Keyser was beloved by his students. With a clear and incisive mind, he presented the historic truths of the Christian faith always in a systematic and lucid manner. For the most part he used his own textbooks, many of which went through several editions. Since these books have been so widely used, it is well to note here their titles: *The Rational Test* (1908); *A System of Christian Ethics* ('13); *Theological Outlines and Theses* ('15); *A System of Natural Theism* (2nd.ed.,'22); *A System of General Ethics* (4th.ed.,'34); *In the Redeemer's Footsteps* (2 vols. '19); *In the Apostles' Footsteps* (2 vols., '20); *Contending for the Faith* ('21); *A System of Christian Evidence* (6th.ed.,'35); *Man's First Disobedience* ('24); *The Doctrines of Modernism* ('25); *The Problem of Origins* ('26); *The Conflict of Fundamentalism and Modernism* ('26); *A Manual of Christian Ethics* ('26); *A Handbook of Christian Psychology* ('28); *The Philosophy of Christianity* ('28); and *A Reasonable Faith* ('33).

In addition to his teaching and writing, Doctor Keyser was active in preaching, lecturing, and otherwise serving his Church, which he dearly loved. He wielded a strong influence in the direction of Christian unity when he aided in the formation of the United Lutheran Church in America in 1918 by the coming together of the General Synod, the General Council, and the United Synod of the South.

Not only in his own denomination, but also in all truly orthodox branches of the Christian Church Doctor Keyser's name was known and honored. By reason of his irenic spirit, his love for his fellow men, his popularity as a lecturer, and his devotion to the Bible, he was invited to render service in pulpit and on platform in various denominations and sections of the country. For eight terms he served on the Faculty of Winona Summer School of Theology. His lecture tours to speak in defense of the Scriptures took him to Bible conferences in almost every state of the Union from Maine to California, from Canada to Mexico. In all of the institutes at which he served he was a popular lecturer and preacher.

Against the atheistic and agnostic criticism of the Bible, which disturbed the faith of many souls in every denomination, Doctor Keyser wielded a facile pen. While he never resorted to vitriolic attack, he spoke and wrote courageously and convincingly against the theories of pseudo-scientists and destructive critics. Always fair in his judgments and earnest in his search for the truth, he ap-

pealed to true science and the true interpretation of the Scriptures for the answer to the problem of human origin and destiny. In his book reviews, which many people awaited each month with keen interest, he presented clear reports concerning divergent points of view. His defense of the Bible and of the Christian world view gave encouragement and help to innumerable souls disturbed by the conflicting philosophies of the day.

But above all, Doctor Keyser was beloved by those who knew him because of the tenderness of his heart, the magnanimity of his spirit, and the sensitivity of his soul to the deeper spiritual values of life. He loved, not only the world of nature and of books, especially the Bible, but also his fellow men, in fact, all classes and communities of men. His spirit was at home with devout Christians everywhere, no matter what their denominational affiliation. Though one who might well be proud of his attainments, he nevertheless kept a very humble and lowly spirit. Said he to the writer shortly before his passing, "Tell them that I am a sinner saved by grace." It is because of this simple, trustful, child-like faith that his colleagues and friends will ever hold his memory in affectionate regard. He was a faithful follower of the Lord Jesus Christ.

It was a large gathering of pastors, former students, and friends who assembled in the Fourth Lutheran Church of Springfield, on October 20, to pay their respects to the memory of this noble man of God as Doctor L. H. Larimer, Dean of Hamma Divinity School, preached the funeral sermon; and to offer their sympathy and condolences to his widow, Mrs. Mary Catherine Foltz Keyser, who has been a devoted companion and helpmeet through the years since their marriage in 1879, and to his two surviving sons, Mr. Ort A. Keyser, of Dayton, and Mr. Dorner L. Keyser, of Springfield, and their families. Telegrams and letters of condolence came from many institutions and Christian workers throughout the land, giving expression to the esteem in which Doctor Keyser was held.

Having attained the ripe age of 81 years, this renowned theologian, stalwart defender of the faith, and noble Christian soul has gone to his eternal reward, which he anticipated with vivid faith. May the great Head of the Church, whom he loved and served, raise up in his stead men of kindred mind and spirit courageously to carry on the work of preaching and teaching the Gospel, defending the faith against the forces of evil operative in our day, and proclaiming the unsearchable riches of Christ Jesus, who died for our sins, and not for ours only, but for the sins of the whole world!

Springfield, Ohio.

The Managing Editor

DOCTOR KEYSER'S letters to me, for some time, indicated what might happen some day. And yet when the announcement of his passing came to me I was deeply distressed. He was, I always said, my right-hand man—the one closest to me in our CHRISTIAN FAITH AND LIFE family.

How I have missed dear Dr. Keyser the last eighteen months! We labored together these many years, and never was there anything to detract from our mutual confidence in each other. He found genuine pleasure in his labors for CHRISTIAN FAITH AND LIFE. And our subscribers know how much fruit his consecrated efforts bore. He had full charge of the Library Table and the Comments on Topics of the Times departments. And he was a master in these departments, and his editorials were eloquent testimonies of his spiritual life.

No one could ever accuse Dr. Keyser of having been radical or unfair. He was always patient, just, and considerate. But, also, there was his positive side. He knew whom he had believed and was surely persuaded, and never failed to express himself clearly.

A number of tributes have come to us and we are glad to share these with our subscribers.

Harry Rimmer, Sc.D., D.D.

EARTH is poorer by the enrichment of Heaven, in the going home of Leander S. Keyser. Something of the fragrance of living has been lost to us here, who carry on the great work that this fine man of God did in the advancement of Christ's kingdom in the hearts of men. Through his teaching, his writings, and above all through his living, Dr. Keyser gave an example of Christianity in action that we shall miss greatly now that he is gone.

This great educator and leader of the Church had a unique gift, in that he was able to make men think straight and not stop thinking until they had thought all the way through. His writings on the *Problems of Origin* have never been surpassed for their simplicity, nor for their depth of reasoning and comprehensive nature. Young preachers all over the land owe much to his instruction, and many of us will feel like we had lost a father in the Faith.

What a blessed hope is the Christian expectation of life after death! Because of that, we cannot sorrow beyond measure for one who has had a great entering into the life of God in the eternal heavens. Bowed down with the weight of years and the burden of living, Dr. Keyser has but exchanged his old body for a new form, and lives today more gloriously than he ever lived before.

So our regret is for the many friends who will miss him, and for the weakness of our company through the loss of a warrior whose place in the ranks will not soon be filled. May God raise up many like him! We can use a host such, if they could be found.

Dr. Keyser has gone home. It will not be so very long until Tomorrow, when we shall be together again in the Father's House. His last word to us was "CARRY ON!" God give us the strength so to do.

Bishop H. M. Du Bose, D. D., LL. D.

LEANDER SYLVESTER KEYSER was teacher and prophet to his day. To those who knew him chiefly through the ministry of his pen, he was the evangelist of interpretation. Though his life was one of long continued activity as missionary, pastor, college professor, lecturer, editor and writer of books, he lived another life in the apartness of meditation and study, to which apartness he carried devout reverence both for the Word of revelation and for those nearly related teachings of science which lead into a truly charismatic grace. The theologues and young ministers who have been helped by him into safe and evangelical interpretations of gospel doctrines have become a light and a savor to multitudes of this generation.

In the realm of ethical science, Dr. Keyser was particularly at home, and not only gave it fitting expression in his class room lectures and in the pages of his prepared text books; but the influence of his spoken and written reasoning found its way into the outer world and counted in the integrity of the Kingdom.

The enticements of nature wooed his leisure moments and charmed his fancy into unending glow. His industriously acquired bird lore filled several volumes of his own composition during the years of his middle life. These were a definite testimony to the enlargement of his spiritual vision. All who were touched by his life were made better and happier in their living and more skillful in their task of serving.

Pres. J. Oliver Buswell, D.D., LL.D.

I AM happy to have an opportunity of saying just a word in appreciation of the life work of Professor Leander S. Keyser, M.A., D.D. Although I have never had the privilege of sitting in his classes, his books have been of great assistance to me in my work as a student and as a teacher. They combine that clarity of insight and simple directness

of style which makes them useful.

It was always an inspiration to have Dr. Keyser visit us at Wheaton and speak in our Chapel exercises and in our special gatherings. His messages were both scholarly and lucid. Defenders of the Faith will always be grateful for the influence of his life.

William B. Riley, M.A.,D.D.

THE translation of Leander Keyser is a great loss to the church and Christianity. He was the rare combination of scholar and saint. His defense of "the Faith once delivered" was another illustration of culture on the altar of God. We never cease to marvel at the conceit of Modernism in its claim of "all scholarship." The names of Orr, Ramsey, Strong, Broadus, Robertson, Machen, Keyser and others too numerous to mention, impresses the thoughtful with the utter consistency of scholarship and orthodoxy. Keyser rests from his labors, but his works follow him.

William M. Young, Sc.D.,D.D.

SINCE a tree is known by its fruits, and for a number of years I have been feasting on the mature fruits of a great life, I have been going back again to former issues of CHRISTIAN FAITH AND LIFE and trying to estimate something of the values which I have received from one of the noblest sons of the Divine Father. That which was said of Abel who offered to God an acceptable sacrifice was true of Leander S. Keyser, "he being dead yet speaketh."

Some of us will never be able to tell till the records are all in at the last day how much has been built into our characters and personalities by the great and good men who have left us a heritage out of the overflow of their great minds and warm hearts. His writings have proven that he was a critic of unusual ability and fairness, a clear and logical thinker, and an eminent teacher of the great truths of Christian religion. We shall meet him in the morning of a brighter day.

C. H. Buchanan, D.D.

THIS age can ill afford to lose a man like Dr. Keyser. To me this loss is a personal one. We were practically near neighbors, and there was much in common between us. My ten years of editorial association with him was very beneficial to me, and was the happiest decade of my life. I have lost a friend and brother.

Dr. Keyser's editorial work was amazing to me. His book reviewing was vast; his judgment was most excellent, wise, and true. If his "reviews" were printed in a volume what a book they would make! I have often wished for them in book form. How sad that his pen must lie unused!

Dr. Keyser served his day and generation well; and we all must say: "Well done thou good and faithful servant: enter into the joys of thy Lord!" To say more would mar the picture.

Dean J. A. Huffman, D.D.

THERE is a prince and a great man fallen this day in Israel." These were the constantly recurring words in the writer's mind for several days, after receipt of the telegram, notifying him of the passing of his very good friend and colleague, Dr. Leander S. Keyser. Only a very pressing engagement kept him from the funeral service, at which he was expected to recount the connection of Dr. Keyser with Winona Lake School of Theology. He is grateful to offer a few words of appreciation in this manner.

Dr. Keyser was a saintly man, a great soul, and a very outstanding educator. For eleven successive summers, except one, Dr. Keyser was a member of the faculty of Winona Lake School of Theology, occupying the chair of Christian Doctrine.

The position he held was a difficult one, due to the fact that the student body represents a score or more of denominations, and is made up chiefly of mature men and women, ministers, pas-

tors and teachers. His broad vision, his tolerant attitude to all that is orthodox and fundamental, and his fine Christian spirit, made it possible for him to give leadership to this unusual group of students.

Much as he loved his own church, he was appreciative of all others. He always rang true to the great fundamentals of the Christian faith, and, by his teaching, writing, and critiques of books, made a tremendous contribution to evangelical orthodoxy.

It was due to a weakened physical condition that Dr. Keyser was unable to continue his work in Winona Lake School of Theology after 1934, but was never discontinued as a member of the faculty. In the summer of 1936, though unable to instruct, Dr. Keyser spent a week at Winona Lake, during which time he attended classes, to the extent his strength would permit, and gave a few brief addresses to the students. His influence will ever live to bless others because of his splendid scholarship, his ability as a teacher, but, still more, because of his fine, consecrated Christian life.

Herbert W. Magoun, Ph.D.

DR. KEYSER was a man of strong convictions and tremendous energy. In his youth he fought shy for a time of becoming a Christian; but when he finally surrendered it was no half-way matter. From that time on he was unmistakably God's man and glad of it.

His influence over his students was always of the very best, and his books will continue that influence for many years to come. They are well thought out and carefully written, and their sincerity is beyond question. When a thing was not susceptible of a mathematical demonstration, he was not in the least disturbed; for he trusted to the innate convictions of the human heart and knew that the negative could not be proved by any amount of sophistry. "Thus saith the Lord" was a sufficient guarantee in his eyes, and he was right.

Dean Loyal H. Larimer, D.D.

WITH the passing of Dr. Leander S. Keyser, October 18, into the Church Triumphant, Hamma Divinity School adds another name to her list of honored and beloved teachers of the past, who gave themselves in true devotion to their Lord and His church.

With Dr. Keyser's joining the list of the glorious immortals of the school, we feel that his superb gifts of mind, his passionate devotion to his convictions of truth, his unselfish work, his unresting diligence, all so deeply dedicated in love, have secured for him the love and esteem of all who were associated with him. The memory of him will be a constant benediction upon the school.

He loved his Lord and Saviour, and trusted supremely in His redeeming grace. He loved and knew the Bible; he loved and served the Church. He loved his fellow-man.

Resolutions of the Faculty of Hamma Divinity School on the Death of Doctor L. S. Keyser

IN the passing of Dr. Leander S. Keyser, professor emeritus of Systematic Theology in Hamma Divinity School of Wittenberg College, we, the members of the faculty, desire to express our deep sorrow and loss and to record our high appreciation of the gifts and graces with which God endowed our beloved colleague and friend.

We bear ardent testimony to the richness of his Christian experience, the breadth of his scholarship, the winsomeness of his personality, and the faithfulness of his service as a teacher in the Seminary for twenty-one years, from 1911 until the time of his retirement in 1932, and likewise in the College through the greater part of this period.

We cherish also the record of his wider activities, as a pastor of influential churches prior to his call to teach theology; as a member of important boards and committees of the church, on which his services were always high-

ly valued; as a prolific writer, and an editor of religious periodicals; as an author of many useful volumes, some of which have gone through several editions; as a popular lecturer on scientific and religious themes; and as a guest preacher in many pulpits throughout the land. By these interests his name has become known and honored in various denominations and circles all over America and even in lands beyond the seas.

We recognize especially the superb qualities of his Christian faith and life, his devotion to the Lord Jesus Christ, to the Holy Scriptures as the Word of God, and to the Church; his courageous defense of the faith; and his tender love for his fellow-men. Together with his many former students and wide circle of friends, we shall continue to hold in affectionate regard the memory of this noble Christian gentleman.

In expressing to Almighty God our gratitude for His blessings bestowed upon and through this exemplary life lived in our midst, we commend to His care and keeping the members of the bereft family, to whom we here offer our sympathy and condolences.

Evangelical Lutheran Theological Seminary, Columbus, Ohio

IT was with deep sorrow and a sense of loss that our faculty received the sad news of the death of your distinguished colleague, Dr. Leander S. Keyser.

In his death the Lutheran Church of America has lost a truly great theologian and a staunch defender of the faith. For Doctor Keyser's life of devoted service in the Church, for his skill and convincing presentation of the truth of the Scriptures as teacher and writer, for his consecration to the truth as it is in Christ Jesus and his zeal for God's honor and glory, for his childlike faith untarnished by advanced scholarship, for his gentleness of spirit and kindness of heart, for the noble example of Christian virtue and fortitude that he has left us, for all that he wrought for the Kingdom of God, we give thanks and praise to our God and Father of mercies. May the memory of this just man be blessed among us.

Springfield Literary Club

IN the death of Dr. Leander S. Keyser the Literary Club of Springfield, Ohio, has sustained a deeply-felt loss. During the twenty-four years of his membership, Dr. Keyser contributed to its aims and ideals by presenting valuable essays and by participating in the discussions. His contributions to the activities of our club revealed a keen and cultured mind, an amiable and genial personality, a sincere and upright character. The members of the Literary Club appreciated the fact that in Dr. Keyser they had a fellow-member, recognized throughout the Protestant church as a conservative leader of thought, a prolific and capable author, and a popular lecturer. His fine sense of humor, his pleasing conversation, his gentlemanly consideration of his fellow-men, and his exquisite courtesy secured for him the personal affection and respect of the membership of the Literary Club.

Clark County Ministerial Alliance

IT was with the deepest regret and sorrow that we learned of the passing of our good friend, brother minister, and earnest colleague, Dr. Keyser. But with our regrets and sorrow there is mingled boundless joy because of the fact that he, "Though he be dead, yet speaketh."

No man, who has occupied the place and wielded the influence of Dr. Keyser, can be erased from the memory of man, for that influence lives on in the contributions he has made by his scholarship, in the influence he has had upon living personalities in whom he lives anew, and in the publications he has given to the religious world. Truly, we may be comforted by the knowledge of the blessings and help he has brought

to mankind through his untiring and conscientious efforts. He has made a great contribution to society and to the lives of hosts who knew him personally and have read the products of his scholarly pen. There are none who appreciate his work more than his own colleagues, and his going is a distinct loss to us, but his labors have been rich and fruitful.

Henry W. Bromley, M.A., D.D.

THE passing of Dr. Keyser is a distinct loss. It is one of the few inexplicable mysteries of Divine Providence. We needed him so much at this particular period of spiritual depression. From his warm heart and prolific pen poured a continuous stream of evangelical truth that evangelicals needed as well as the modernistic-bent. We shall miss him. But others must take up where he left off. May God raise up in his stead a body of other scholars to unsheath the sword for the defense and propagation of the Old Gospel.

Dr. Keyser loved CHRISTIAN FAITH AND LIFE. So must we all. It must go on, carrying the eternal truths of Evangelical Christianity to this generation.

Rev. Joseph Sittler, D.D.

WHILE not altogether unexpected, yet the news of Dr. Keyser's death was to all of us who knew him a matter of deep regret. And this in the face of the glorious fact, so real to us now, that he has entered into rest and the life unending with his Master whom, all his life, he so fervently and joyously preached and taught. So, really, there should be no regrets, but rejoicing instead.

And yet, there were so many of us, who leaned on him and felt stronger in our own faith because of him—that now that he is gone we shall miss him. But, perhaps, the challenge that comes to us now that he is gone to "hold fast the profession of our faith without wavering" will mean even more to us, and demand more of us, now that he has passed the torch on to us. We shall ever hold dear and revere the memory of Dr. Keyser for his forthright and forceful proclamation of the faith that saves!

E. Van Deusen

PERSONALLY, I had never seen, heard nor met Dr. Keyser; yet I regarded him as one of the very capable and staunch defenders of the faith. I always read his writings in CHRISTIAN FAITH AND LIFE with a feeling not only of satisfaction but also of confidence and assurance that we could rely on what he said as correct and authoritative. That is most valuable and satisfying—especially in these days when so much in print is unreliable. His work and writings are a real and permanent contribution to the cause of truth, sanity and righteousness. His departure will be a real loss to the cause of evangelical Christianity.

Herbert E. Schildroth, D.D.

DOCTOR KEYSER has always been held in high esteem by each one of the members of the Michigan Synod, of which he was a member since its beginning. We always felt it a privilege to be among those who had opportunity to meet him and work together with him in the kingdom. His untiring zeal, his deep devotion, and his ceaseless efforts for the Truth as it is in Christ Jesus, were always a challenge to us all. We shall always remember that life which he lived in our midst. We shall miss him so much with his steadying influence in all problems and difficulties which confronted us.

N. W. Lutheran Theological Seminary

THE faculty of Northwestern Theological Seminary unite with your school and the whole Lutheran Church in sorrow of the death of Dr. Leander S. Keyser, a noble Christian character, a devoted champion of the faith, who has gone on before. We thank God for the gift of his life.

Albert W. Steinfurth, D.D.

DR. KEYSER has departed for the Home which he described so beautifully to us in the seminary. I shall never forget how he talked of death when he told of his going to the grave of his mother. For him, faithful servant of Christ, stalwart defender of the Faith, kind-hearted teacher, brilliant student of God's Truth and Nature, consistent Christian, I have only rejoicing in my heart. I am thankful for what he did for me when I was a student. I am thankful for his books. I always appreciated his instruction in the class-room and tried to do as he requested. For this he spoke so gratefully once in the pulpit in Third Church. He has gone to receive his Crown. He has wrought well. His abundant works and the fruits of his devout mind and soul will go on to bless many. I shall always remember him with gratitude in my heart.

J. L. Neve, D.D.

DR. KEYSER was a man of deep sincerity, an "Israelite in whom there was no guile," as Jesus said of Nathanael. I enjoyed to speak with him on matters of theology and on the church. He shared his wide knowledge with us so freely. I need not to speak of his significance for the church at large. There are so very, very many in all parts of the country, in and outside of the Lutheran Church, to whom he was a literal symbol of faithfulness in contending for the Christian faith. You and your family will miss him. But so we are passing gradually. May the Lord grant us to see what he sees.

A. H. Smith, D.D.

WE have known Dr. Keyser for so many years and it has always been a pleasure to number him among our good friends. We shall miss his friendly smile and cordial greetings when we come to Springfield in the future.

But the Church also will miss him greatly for his service to the Church has been remarkable and varied and of permanent value. He was surely a true man of God and a real spiritual leader.

Dean W. F. Rangeler, D.D.

THE faculty of Western Theological Seminary expresses heartfelt sympathy to faculty and friends of Hamma Divinity School in your sorrow at the passing of Doctor Keyser. He was outstanding in the entire Christian church of our day for his consecration, for his great ability as a defender of the faith, and for his marked qualities as a loving shepherd of souls.

Charles M. Jacobs, D.D.

THE faculty of the Philadelphia Seminary has heard with sorrow of the death of Dr. Keyser, who was a staunch and sturdy defender of the faith by which he lived. We mourn with you.

President L. Franklin Gruber

IN Doctor Keyser's death the church has lost a great and good man. Chicago Lutheran Seminary extends sincere sympathy to Hamma Divinity School and to all who mourn his loss.

Encouragement

By JOSEPHINE RAND

Psalm 42:11

Why art cast down, my soul?
Hope thou in God.
I shall yet praise Him for His faithful love—
The Saviour who descended from above—
My King and Lord!

Why art cast down, my soul?
Faithful the rod.
His loving kindness shall illume thy days,
And with His songs thy nights be filled with praise.
Trust thou in God.

Why art cast down, my soul—
Eyes with tears dim?
Why dost thou mourn when enemies oppress?
What art disquieted? Thy God shall bless.
Hope thou in Him.

Why art cast down, my soul?
He is thy health—
Thy health of countenance and joy of heart.
God is thy portion; thine eternal part
Is heaven's own wealth.

The Anglo-Saxon People and the Ten Lost Tribes of Israel

FROM time to time the church of Jesus Christ is distressed by heresies which destroy her unity, promote discord and frustrate the advance of her program of evangelism.

One of the most disturbing factors of our modern day is the recrudescence of an older evil known as British-Israelism. Wherever this fantastic and weird doctrine has intruded, the evangelistic purpose of the church has been replaced by a senseless controversy which frustrates the purposes of the prophetic Word of God.

In certain centers of the United States, as well as in many sections of the British Empire, this delusion has been gaining ground by leaps and bounds. Men and women not learned in history, who are equally ignorant of the plain teachings of the Scripture, are the logical dupes for this high sounding Scriptural error which panders to national pride.

The Old Testament is replete with prophecies of a great day for the children of Israel. The promise that God made to Abraham and repeated through Isaac and Jacob was again confirmed in the covenant that He made with David: "The day shall come when a son of David's lineage shall sit upon a throne of universal dominion and govern the nations of the earth."

Orthodox Christianity, with its thinking illumined by the revelation of the New Testament, has always ascribed these promises and covenants to that day when the Lord Jesus Christ shall return in bodily presence to erect His Kingdom and reign from His throne in Jerusalem. The British-Israel school, however, corrects this plain teaching of the Word of God by telling us that the ten tribes of Israel, which were presumably lost in the captivity which followed the carrying away by Shalmaneser, have reappeared in the history of our generation as the Anglo-Saxon people!

We are told by this group that the term "Jew" refers only to the tribes of Judah and Benjamin. The word "Israel" is restricted to the ten tribes of the Northern Kingdom that followed the division under Rehoboam. This reputed distinction is carried to such an extreme that the people of Judah and Benjamin are not to be recognized as Israel and none of the ten tribes may rightly be called Jews.

The basis of this creed of British-Israelism is found in weird and fantastic interpretations of the mathematics of the Great Pyramid. The wildest and most impossible assertions concerning the supernatural nature of the Great Pyramid pass current among this school of anti-Biblical teachers until one wonders at the limits to which self-interest and delusion can drive the human mentality.

We are told that the promises of a blessing on the seed of Abraham are fulfilled in the present remarkable growth of the British Empire, together with the development of the British colonies into the United States of America. Thus history has presumably fulfilled the Davidic promises and there is nothing left for Christ to accomplish in His second coming!

Because so many of the church of our generation are being duped by these false statements, this Editor desires to set forth in a simple and dispassionate fashion the refutation of this modern error. The thesis of this paper should be "The Anglo-Saxon people are not the ten lost tribes of Israel."

WE should begin our refutation by reminding the intelligent and consistent student that the pyramids raised

by heathen hands contain no revelation for God's people! All that God desires His people to know concerning His Will and program for the coming years, is found in the pages of one Book. Moses, who under the dictation of God wrote the first five books of the Bible, dwelt in the land where the pyramid rises. Moses knew nothing of any revelation in that great burial monument.

We might also say that the Pyramid is equally ignorant of Moses!

In fact, Moses and the Pyramid clash in outright disagreement on the one plane where we have a right to test the accuracy of pyramid revelation. In the eighteenth chapter of Deuteronomy, God made a promise to Israel. He said that He would later raise up to Israel a prophet from among their brethren who should be like unto Moses. The Word of God would be in the mouth of that prophet and whosoever did not hearken unto God's Word spoken by the prophet should be called to account for his failure to heed.

The paragraph then continues with the natural query, "And if thou shalt say in thine heart, how shall we know the Word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

It is easy enough for any clever mathematician to measure the angle of ascent of some pyramid passage and multiply that factor by a weird formula of his own, arriving at the conclusion that Columbus would discover North America in 1492! Any intelligent person could measure the cubic area of his own bedroom and from that factor figure out the date of any great event *that has transpired.*

The test of prophecy, however, is in its ability to foretell future events. Three times the pyramid addicts have disregarded the Word of God and prophesied dates upon which great events were to transpire. Three times they have dismally and signally failed! This school of interpretation stands condemned by Moses and by the Word of God.

Anglo-Israelism finds a complete refutation of its false claims in the field of Philology. Every language carries traces of its group origin. The English language has been built up from many ancient streams which have enriched the flow of our philology at stated periods of history. We can trace in the English language the influence of Latin, Greek and French. The Gaelic, or the Anglo-Saxon of Old English style, may all be traced to a definite infusion of racial strains. From the earliest period of Roman contact with the Aborigines of the British Island, down to about the year 1550, philologists can build a remarkably accurate record for the development of our modern speech.

The English language is as different from Hebrew as German is from Chinese. Some of the most ludicrous and infantile attempts have been made to connect the English language with Hebrew, all of which have resulted in ridicule being heaped upon this school. As long as a science of philology stands, it will constitute in itself a refutation of the false claims of British-Israelism.

The Argument from Anthropology

is even more definite and concrete. We have often marveled at the persistence of racial characteristics through generations of cross-breeding. There are certain cranial indices and other physiological methods of checking racial strain which are highly reliable. Hebrew characteristics are particularly strong and persistent. The world is familiar with the characteristic "Jewish type." This dark complexioned and peculiar people are as different from the blond, blue-eyed Englishman as it is possible for a race to be.

When we come to a survey of history the entire case for Anglo-Israelism collapses of its own weight. The simple

fact of the matter is, there are no ten lost tribes! The reader will remember that the twelve tribes of Israel suffered division during the reign of Rehoboam. The nation split into two kingdoms; ten of the tribes established their capital at Samaria and remained in the north, banding together for political reasons. These ten tribes retained the name, "The Kingdom of Israel." The two remaining tribes, namely, Judah and Benjamin, bound together by unusual ties, retained Jerusalem, the Sacred City, as their capital. They gave the new kingdom the name "Judah" from the name of the strongest tribe.

The Kingdom of Judah possessed the sacred temple. Since the Law of God had demanded that all of the people worship in the temple in Jerusalem, the cleavage between the two independent kingdoms was maintained clearly for only a short time. For religious reasons, many of the people who had originally gone with Israel in the establishment of the northern confederation fell away to Judah and became part of the Kingdom of Judah.

For instance, in 975 B.C., as is recorded in 2 Chronicles, 11th chapter, we read that the priests and the Levites that were "in all Israel" resorted to Rehoboam. The Levites left their suburbs and their possessions and came to Judah and Jerusalem and after them "out of all the tribes of Israel," such as set their hearts to seek the Lord God of Israel, came to Jerusalem; so they strengthened the kingdom of Judah and made Rehoboam strong. For three years they walked in the way of David and Solomon.

Again in 941 B.C., in the reign of Asa, we read in 2 Chronicles, the 15th chapter, that "there gathered unto Judah and Benjamin out of *Ephraim, Manasseh* and *Simeon* great throngs of the Israelites." Indeed, the text specifically tells that they fell to him "with abundance" when they saw that the Lord was with him. Now then we have in the southern confederation, Judah, Benjamin, Ephraim, Manasseh and Simeon, in abundance.

Again in 896 B.C., during the reign of Jehoshaphat we are told that positions of honor, namely, judgeships, were held in Judah, by men who were chief fathers "in Israel." This record is given in 2 Chronicles, the 19th chapter.

Also in 877 B.C., during the reign of Joash, we find the chief fathers "of Israel" dwelling in all the cities of Judah.

In 726 B.C., just five years before the captivity of the northern tribes, the 23rd chapter of 2 Chronicles recounts that a multitude came home out of *Zebulon, Assur, Manasseh, Issachar* and *Ephraim.* So then, by the time captivity began, the breach between Israel and Judah had at least been partially healed and numbers of the ten northern tribes were living at peace with Judah in an indiscriminate political alliance.

In 721 B.C., the ten northern tribes were carried away into captivity by Assyria in the conquest of Shalmaneser.

Secular history now rears its record to guide us in our further search for information. The mighty Sennacherib warred against Babylon and destroyed that famous city. When Sennacherib was succeeded by his great son, Esar Haddon, and this Assyrian rebuilt Babylon and reunited Assyria and Babylon into one great kingdom, which he named Babylonia. Rebuilded Babylon became the capital of the new empire.

Esar Haddon died in the reign of Manasseh and divided his kingdom to his two sons. The older son, Assur Banipal, received all that part of his father's possessions that had once been known as Assyria and made Nineveh the capital. The younger son, Samus sun Yukin, received the city and the environs of Babylon as his inheritance, where he reigned as a vassal to his older brother.

During one of Assur Banipal's campaigns, while he was far from the scene, Samus sun Yukin revolted and fought to set up an independent kingdom at

Babylon. Assur Banipal returned and slew his rebellious brother. From then on he occupied Babylon as his seat of government.

The kingdoms were never again divided, as Nebuchadnezzar inherited this union. So then, when in 606 B.C. Nebuchadnezzar carried the southern kingdom of the Hebrews away to Babylonia, the twelve tribes were reunited in captivity. Assyria and Babylon having been amalgamated into one great kingdom, ruled over by Nebuchadnezzar, the captives from Jerusalem were taken to the same land and the same kingdom where the captives of 721 B.C. were then in residence. The twelve tribes were formally and finally reunited in captivity and were never again separated by tribal division.

The history of the people in captivity from secular sources is known to all honest and informed scholars. For fifteen centuries the twelve tribes were recognized as an honored populace in the land where they had gone into captivity. Indeed, the Talmud refers to Babylonia as the Land of Israel. It was there that the Babylonian Talmud was created. When Cyrus the Great signed his noted decree allowing the children of Israel to return to Jerusalem to rebuild the walls and the temple of God, all who wished were allowed to return. The vast majority of the people, however, elected to stay in Babylonia, and only a small remnant returned to Jerusalem.

Disregarding that remnant for just a moment, let us now trace the history of the vast majority of the twelve tribes that remained in captivity. They were so well intrenched in the land and had their roots so well established in agriculture and in commerce, that they felt more at home in Babylonia than they would have felt in Jerusalem. They had a unique position, being governed by their own over-lord, whom they called the "Rosh Galutha." This "Prince of the Exile" had his seat in Babylonia, close to the king. In Persian records he is given the rank of fourth from the king and was the recognized head of all the Jews in Babylonia. He traced his descent through the male line to David, thus outranking the patriarchs at Jerusalem.

However, the "Prince of the Captivity" did not interfere in religious matters, leaving that jurisdiction to the seat of government in Jerusalem. But, in Babylonia, this Exilarch appointed judges to judge Israel, he made laws, inflicted punishments and conducted all of the political contacts with the Persian crown. Under him the Jews had their own schools, trade unions, farm associations and business exchanges.

200,000 of their descendants dwell in Mesopotamia even today. We will return to a consideration of them in just a few moments. We desire to go back now and survey the remnant who returned to Jerusalem.

When Cyrus signed his decree saying that all who desired should return to Jerusalem and build, there were two emigrations from Babylonia. A careful record was kept of those who returned under Ezra and also under Zerubbabel, and they are listed by their families. In the second chapter of Ezra a complete and illuminating account is given of the number who returned. This same list is repeated in the seventh chapter of Nehemiah, so that there can be no mistake as to their names or number.

It is a fascinating study to take these people, as they are given in these two records, and trace their tribal derivations. Out of the twelve tribes of Israel, some from every tribe returned to Palestine to rebuild the land.

The Anglo-Israelites consistently claim that only the Jews returned!

Ezra and Nehemiah, however, state that it was "Israel" that went back. In one instance Ezra records a group of those who desired to return who were not allowed to join the hegira because they could not show by their genealogies that *they were of Israel.* Not Judah, mind you,—Israel is the word that Ezra uses. Ezra 2:59: there were a number who "went up from Telmelah, Telharsa,

Cherub, Addan and Immer," but they could not show their father's house and their seed whether they were *of Israel.* So not being able to establish by the registration that their genealogy was pure, they were thrust out and not allowed to return. *This remnant of the twelve tribes re-established the race in Palestine.*

In the day when the Lord Jesus walked the earth, Palestine was called the land of Israel by the New Testament writers. The people of the land who dwelt in Palestine in the day of Jesus are consistently called "Israel." They were referred to again and again by the Lord Jesus and His Apostles. Indeed, the Saviour Himself said to the Cyro-Phoenician woman, "I am not come but to the lost sheep of the House of Israel."

The summary must be definite in the voice of history.

There Are No Ten Lost Tribes!

A remnant from each of the twelve tribes returned to Palestine to rebuild the land and become "Israel" in the day when Christ walked the earth. Those who remained behind are accounted for in history. They were a thriving, prosperous people in Mesopotamia, when Cæsar was fighting his wars with the savages of the British Islands.

If the English speaking people are the ten lost tribes, whence came the islanders with whom Cæsar fought over so extended a period of time? And which of the inhabitants of the British Islands are the original strain of Israel? If you say the Welsh, then we ask, "From whence came the Scotch, the Irish and the English?" The pitiful inconsistency of the theories of Anglo-Israelism is seen wherever intelligence investigates this fantastic dream.

We are told, for instance, that England constitutes Ephraim and that the United States of America constitutes Manasseh. In a word, Ephraim crossed the ocean from Britain to North America and by the simple process of an ocean voyage, changed its tribal relationship and genealogy!

The Final Refutation of Anglo-Israelism

however, must come from the Word of God. To summarize this study and to bring it concisely and clearly before the student, there are certain words that we must deal with.

The word "Jew" occurs in the Bible 262 times; 78 times in the Old Testament and 184 times in the New.

The word "Hebrew" occurs a total of 45 times; 32 times in the Old Testament and 13 in the New.

The words "Israel" and "Israelite" occur 2,600 times in the Old Testament and 73 times in the New.

The word "Judah" occurs a total of 707 times.

Let us first survey the word "Israel" as it occurs in the Bible. Abraham, hearing the call of God, left Ur of the Chaldees at a date that is traditionally settled as 2078 B.C. Some 500 years later, at the time of the Exodus, Abraham had left a vast number of descendants in the land of Egypt. It is estimated by competent authorities that 2,500,000 Hebrews left Egypt at the time of the Exodus. We remember that Abraham begat Isaac and that Isaac was the father of Jacob. In Genesis 32:28, the name of Jacob was changed by the Angel of the Lord, to Israel, which literally means, "A Prince of God."

The name Israel thereafter is used of Jacob, personally, 44 times in the Old Testament. During the lifetime of Jacob, the name Israel was also occasionally used for his splendid company of sons. In Genesis 45:21 such an instance is found in these words, "And the children of Israel did so and Joseph gave them wagons according to the commandments of Pharaoh and gave them provision for the way." The Book of Exodus begins with the words, "Now these are the names of the children of Israel which came into Egypt, every man and his household came with Jacob."

The accepted meaning of a word, however, must be predicated upon its most common usage. The word Israel is used to denote the entire Hebrew people 2,155 times in the Old Testament. When the kingdom was divided in 975 and the ten northern tribes took Samaria as their capital city, they chose the name Israel for themselves. From then on, 336 times the word Israel stands in the Old Testament for the kingdom of the ten northern tribes.

The reader will at once note that the word Israel stands for the entire twelve tribes almost seven times for every single time that it is used to denote the ten tribes.

When the captivity united the people, they were called Israel or Jew interchangeably in the land of their imprisonment. But the remnant that returned to Palestine are called "All Israel," and the New Testament calls the people of Palestine in Jesus' day, Israel, 73 times. In fact, the Lord Jesus himself so refers to the then inhabitants of Palestine 14 times. How then can we say that only the Jews returned, when Jesus recognized the dwellers of Palestine in His day, as Israel.

The word Judah means praise, and it is the name conferred upon the fourth son of Leah. The Old Testament uses the name Judah to apply to this specific person 42 times; three times the patriarch is so called in the New Testament. 98 times the word Judah is used in the Old Testament to denote the tribe which sprang from this patriarch and the land occupied by that people. After the revolt, the government of the southern kingdom was named Judah 560 times; but the remnant that returned to Palestine was called Judah and Israel interchangeably.

For instance, Ezra speaks of them as Jews 17 times; he calls them Israel 61 times. They are named by Ezra, Judah, 5 times. This remnant that returned re-peopled Palestine in four centuries. When Jesus walked the earth, that population was officially called Israel. The people of Palestine are never called Judah in the day of the Lord Jesus Christ.

Perhaps a simple summary could be given in this wise. The word Jew is a religious term. It denotes a person of a certain religious faith as do the words Christian, Mohammedan, or Buddhist. The word Hebrew is a racial term; it denotes a strain of blood, as do the words Chinese, German, Scotch or Negro. The word Israel is a national term; it denotes a government, a kingdom and a flag. To that extent, there is no Israel today. One is being erected, however. When the Jews returning to Palestine set up an independent autonomous kingdom, they will become Israel as a matter of governmental course.

Where, then, will this leave the Anglo-Saxon people? The answer is simple. It will leave them exactly where God meant them to be—the present head of the Gentile world dominion.

How simple it is to follow the clear cut teachings of the Word of God, abstaining from idle controversies of genealogy which lead to heresies and schisms frustrating the purpose that God had in view when He created His church.—*Harry Rimmer.*

Facing the New Year

We pledge ourselves
To follow through the coming year
The light which God gives us:
The light of truth, wherever it may lead;
The light of freedom, revealing new opportunities for individual development and social service;
The light of faith, opening new visions of the better world to be;
The light of love, daily binding brother to brother and man to God in ever closer bonds of friendship and affection.
Guided by this light,
We shall go forward to the work of another year with steadfastness and confidence.—*Author Unknown.*

Modernism—A Down-Grade Theology

UNITARIANISM, theologically, began on a much higher plane than it holds at present. Originally it was near-evangelical.

Dr. Ezra Ripley, Unitarian preacher of Concord, once said, "I am not sensible of having departed in any degree from the doctrines properly called 'the doctrines of grace.'" The best of the early Unitarians did not deny the inspiration of the Bible, the reality and banefulness of sin, nor yet the Saviourhood of Jesus Christ.

They did not deny the inspiration of the Bible.

We are told that the Rev. W. B. O. Peabody used to conduct Bible training courses from an interleaved Bible, much after the Moody manner, and one reports his comments on the third chapter of John and his emphasis upon the absolute necessity of regeneration or being "born again."

Ernest Gordon in *The Leaven of the Sadducees* tells us that Samuel May was brought up in the King's Chapel, and May said of the preaching of Dr. Greenwood, "It contained little or nothing that an evangelical Christian could not cordially subscribe to."

Forty years ago when I was a very young minister, my Unitarian neighbor pastors, instead of trying to disprove the authority and inspiration of the Bible, attempted to prove Unitarianism by rather copious quotations from the same. The custom then was not as now —a repudiation—but, rather, a contortion of Scripture.

They did not originally deny the reality and banefulness of sin.

Ralph Waldo Emerson's father said:

> This doctrine of human depravity, whose truth is sanctioned by universal observation and experience, is a doctrine of the Christian revelation, and he who preaches it preaches Jesus Christ and Him crucified. For this purpose was the Son of God manifested that He might destroy the works of the devil. By His sufferings and death He proves the inherent and unchanging mercy of God, moves sinful men to penitence and reformation, and thence expiates their guilt and procures their pardon of sin.

Dr. Freeman, predecessor in King's Chapel of Dr. Greenwood, wrote, "Let no man say when I am dead that I trusted in my own merits. I trust only in the mercy of God through Jesus Christ," voicing in that single sentence his respect for Bible teaching, his sense of sin and his faith in Jesus Christ.

They did not originally repudiate the Saviourhood of Jesus Christ.

Hezekiah Packard, prominent Unitarian in his day, declared:

> I have nothing but Christ to trust to, and I hope to be clothed with my Saviour's righteousness, (and when death drew nigh and he was asked if he feared the last enemy, he answered) I do not think much of the King of Terrors; my thoughts are on the King of Glory, and his last whispers were of "Rock," "Redeemer," "Shepherd."

John Stuart Mill, in his posthumous book on the *Utility of Religion and Theism,* writes of Christ:

> It is Christ rather than God whom Christianity has held up to believers as the pattern of perfection for humanity. It is God incarnate, more than the God of the Jews, or of nature, who, being idealized, has taken so great and salutary a hold on the modern mind. And whatever else may be taken away by rational criticism, Christ is still left, a unique figure, not more unlike His precursors than all His followers, even those who had the direct benefit of His personal teaching. It is of no use to say that Christ, as exhibited in the gospels, is not historical. . . . Who among His disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the gospels?

Even Theodore Parker, who was a leader in the downgrade of Unitarian theology, and whose later deliverances concerning Jesus of Nazareth were as sacrilegious as superficial, once wrote of Him,

> Nazareth was no Athens, where philosophy breathed in the circumambient air; it had neither Porch nor Lyceum, not even a school

of the prophets. There is God in the heart of this youth. That mightiest heart that ever beat, stirred by the Spirit of God, how it wrought in His bosom!

Renan expressly said, "The day on which Jesus uttered His saying (John 4:24), He was truly the Son of God."

In fact, there seems to have been, seventy-five to a hundred years ago, a whole school of Unitarians, and they were the leading school, who, as Emerson said of Dr. Ezra Ripley, "had a constitutional leaning in their religion toward the camp of the Puritan fathers." But time took away from them this entire tendency and the movement came to be consonant with its name Unitarian.

"A Unitarian is a member of any religious body that rejects the doctrine of the Trinity" (*Standard Dictionary*). The same dictionary tells us that "the more conservative of these accept the Bible and the divinity (as distinguished from deity) of Christ, while the more radical are rationalistic and some hold merely a form of deism."

Augustus H. Strong, the late President of Rochester Theological Seminary, a theological giant, said of Unitarianism,

> Christianity without Christ becomes agnosticism and paganism. Dethroning Christ and counting Him mere man, the Unitarian is left with a conception of God so vague and unmoral, that Stoicism and self-righteousness take the place of humility and faith. Unitarianism is not progressive but retrogressive thought. When New England broke away from evangelical theology, no real theology was left to it, and its gravitation was downward. The high Arianism of Channing gave place to the half-fledged pantheism of Parker; and Parker's faith or lack of faith was followed by the full-fledged pantheism of Emerson.

Its first downward step was the rejection of the God-claim of the Christ.

In this degradation Theodore Parker was a leader. He said, "It is folly, even impiety, to say that God cannot create a greater soul than that of Jesus of Nazareth." He denominated the Lord's Supper, "a heathenish rite." He placed the crucifixion of Jesus on a level with the employment of the "huxter, merchant, lawyer, harlot, minister, poetess, orator and black Dinah," and declared that it made no difference whether one's work be by the way of a "basket," a "warehouse," or a "mop," or a "cross."

It was this descent in faith that lead Prof. F. D. Huntington of Harvard to quit the society after it had bestowed upon him multiplied distinctions, and to describe his departure from its fellowship as the leaving of a "barren and dry land where no water was," and assigned as his reason for so doing, "Christianity cannot be accounted for on the Unitarian theory of Christ;" and it was he, who, in an article in the Forum, June, 1886, asked, "Is there anywhere in ecclesiastical annals an instance of so swift a plunge downwards in any association of people bearing the name of Christ *by* simply losing hold of the central fact of revelation?"

It was the same observation that lead Oliver Wendell Holmes to say, as Prof. Francis S. Child claims to have heard him remark, "I can see no excuse for Unitarianism to exist longer." Child himself gave the following testimony:

> Father, who was born on Salem Street, Boston, 1825, in his great grandfather Paul Revere's house, united with the local Methodist church on confession when about fourteen years of age. When a professor at Harvard about 1850, his letters from then to 1860 to my mother were full of deepest faith and often referred to the Cross in the most devout and sweetly fervent manner. But mother was a Unitarian, her mother, own cousin to Dr. Channing, and together they attended the First Parish (Unitarian) church. Prof. F. G. Peabody was their pastor. When I was ten years old (1879), family prayers, regularly held up to that period, were dropped off. Father ceased going to church more than once in a great while by 1885. At his death in my arms in the Massachusetts General Hospital in 1896, he had lost all faith in Jesus Christ as Saviour and I, under the influence, was utterly without hope and in the depths of despair. I was convicted of sin and joined the First Congregational church, Cambridge, on confession of faith in November, 1900. Papa was always an intense lover of the Bible, but read it, alas! little after 1880, or at least less and less, except that being professor of English literature he taught the Bible as literature once in three years.

I ought to say that Unitarianism which ruined papa's happiness and peace and likely his eternal joy and spoiled all my childhood, youth, and young manhood, I have observed to be always deteriorating and disintegrating in its influence and effect, spiritually and morally. I know many instances, especially in the leading families of Boston.

It came also to dispute the authority and integrity of the Bible.

That custom, exceptional in the day of Theodore Parker, is now extremely common. Our own local celebrity, John H. Dietrich of Minneapolis, is an illustration. In his sermon preached some months since in the Garrick Theatre, Minneapolis, he set forth "the Biblical theory of salvation" as resting in Jesus the only begotten Son of God, the efficacy of His atoning sacrifice and the efficiency of His saving grace, and he says:

This whole Christian doctrine of Atonement rests throughout upon the foundation of the story of Adam and Eve. I need not waste any time this morning in showing an audience like this the purely legendary character of this whole narrative in Genesis. We know today, as a result of our Biblical criticism as well as of our knowledge of the doctrine of evolution, that the story of Adam and Eve is not to be classed with the sober facts of history, but with the great mass of Greek myth and Roman legend and Arabian fairy tale, which is ingenious and beautiful, but which no one outside of a kindergarten thinks for a moment of accepting as true. The whole story of the creation and fall of man have the symbols of fable and legend stamped upon every word and letter.

Such is the estimation set upon the sacred Scriptures by present-day Unitarianism. In another sermon he said:

I insist, then, that to accept the Christian claim in regard to the Bible is not an innocent belief, a harmless faith. It is something that stands squarely in the way of human progress, more than anything else of which I know.

Is there anything stranger known to a country whose progress and accomplishments are to so great an extent the pure product of the Christian faith than a body of people professing religion, even employing in their services the Bible as a text book and voicing in their songs Biblical sentiments; than this downgrade in theological thinking that makes of them "sappers and miners" of the very foundations of that faith which has brought to the world its greatest and practically its only blessing, and of that Book which has for two thousand years, in its entirety, and for thirty-five hundred in its older portions, been the world's one and only adequate moral luminary? Naturally, this downgrade in theology reaches a further stage.

It denies the reality of sin and the necessity of salvation.

The same local representative of Unitarianism, in one of his addresses, informs his audience to this effect:

With the passing of this Adam and Eve story there comes the total collapse of the whole Christian dogma of atonement. If the first man never sinned, as described in the book of Genesis, then there is no sin for his descendants to inherit; and if there is no sin to inherit, then of course there is no need of atonement; and if there is no need of atonement, then there is no need of God sending into the world His only begotten Son that through Him the world might be saved. . . . Man is not totally depraved; he does not need to be saved from the wrath of God; he does not need to have any faith in a Divine Redeemer—all of these conceptions are simply untrue from start to finish, and all the familiar ideas of atonement and redemption, conversion and regeneration, heaven and hell, which comprise the fabric of the great doctrine of Christian salvation, must be utterly surrendered by every great student of the facts. . . . The only salvation man needs is a change of social environment, (and reaches his conclusion by declaring) This salvation is effected by means of education rather than redemption.

That's an interesting deliverance! It declares that two thousand years of Christian history have been in vain; yea, worse than in vain, since in his conception the dogma of the Atonement, central in the entire Christian system, has impeded progress.

How exceedingly strange then is the fact that those countries to which the Christian Scriptures have been carried and in which Christian ministers and Christian laymen have wrought as missionaries, pastors, evangelists and teachers, have become the most civilized and desirable countries of the world. In them

social wrongs have been most rapidly righted, mechanical inventions have marked the most rapid progress, higher education has found its best friends and those amenities that tend to sweeten and sanctify life have best flourished.

Mr. Dietrich's illustration is for him most unfortunate. He holds that the ancient world perished because its individuals sought to save themselves instead of the whole of society, and, as a result the heathenism of the north rolled down upon Greece and Rome and so far polluted the civilizing process, as not only to arrest it, but to utterly overthrow and crush the same.

But what about "the education" of Greece and Rome? Certainly that medium of salvation to which this modern skeptic has linked his faith for future good was neither forgotten nor yet neglected in Greece and Rome. Prof. Conklin of Princeton, himself one of the leading exponents of the very evolutionary process which Mr. Dietrich adopts as his religion, tells us of the intellectual and cultural advantages enjoyed by Greece 500 to 300 years before Christ. He says:

> In the two centuries between 500 and 300 B.C., the small and relatively barren country of Attica, with an area and total population about equal to that of the present State of Rhode Island, but with less than one-fifth as many free persons, produced at least 25 illustrious men, (and quotes approvingly Galton's conclusion that) the average ability of the Athenian race of that period was, on the lowest estimate, as much greater than that of the English race of the present days as the latter is above that of the African negro.

If education is a savior, why did not Greece become the world's savior? If "culture" is the redeemer of the race, what happened to paralyze its redeeming powers at the very moment when it had reached its acme? If we are told that the intellectual culture of 2,500 years ago lacked the mechanical contrivances known to modern education, which go to affect the amenities of life and to soften the very struggle for existence, let us not forget the late experience with Germany—the world's educational center, nor yet the allegory of R. F. Horton, the Old World's prominent liberal as applied to America. It runs after this manner:

> The Spirit of Modern Progress one day called up a human being, and said to him, "I perceive that you are discontented with your life. You long for things beyond your power. Tell me, now, what it is that will make you happy, and I will give it to you." "If you have such wonderful power at your command, then make my life more comfortable, for I am weary of it." "You ask what is easy," replied the Spirit; and thereupon he gave the human being beautiful cities, with streets that were sometimes clean, and police departments that were occasionally efficient. He gave him handsome houses with modern plumbing and electric lights, and a thousand other things that made life comfortable.
>
> "Now," said the Spirit, "do you wish for anything more? for you have but to ask and I will give it to you." "I should wish," replied the human being, "that my business life were more comfortable." "That, too, is easy," answered the Spirit, and thereupon he gave the human being telephones and telegraphs, railroads and steamships. And after this the human being asked that his pleasures be made more comfortable, and thereupon the Spirit gave him fireproof theatres and comic operas, motor cars and yachts.
>
> Then again the Spirit asked, "Do you still desire more?" and the human being replied, "Yes, make my religion more comfortable." "That is simplicity itself," answered the Spirit, and thereupon he gave the human being magnificent churches, good preachers, and twenty-minute sermons. "And now," asked the Spirit, "are you satisfied at last, or is there something yet lacking to your happiness?" "Yes," answered the human being, "my conscience troubles me. Make that comfortable." "That is the easiest of all," said the Spirit; and thereupon he did away with the personal devil and gave the human being an easy-going summer and a hell that made a comfortable winter resort. At that the human being fell back into his easy chair and remarked, "Really, my dear Spirit, you have made religion so comfortable that I shall hardly need think of it," and he buried himself in the Sunday newspaper. As for the Spirit, he began to float out of the window. "Where are you going?" asked the human being. "To see my father," said the Spirit. "He is dying." "And who is your father?" "The Spirit of Nobility," replied the Spirit of Modern Progress. "He is on his last legs."

I ask in all candor if that is not the exact condition of society in the very moment when "*Education*" is more easy and universal, the world over, than ever since man had a beginning. Take the immoral conditions of colleges that are now exciting the interest, not alone of educators, but of the general public—conditions that are raising questions so serious that no philosopher has risen with an adequate answer, and tell me if there is the slightest prospect that "Education," divorced from Christianity, promises anything to the future than a new paganism, so tending to an unbridled license and to the exercise of unmeasured lust that it looks to the repetition of history in the degradation of the present-day civilized nations to the same point to which Babylon, Greece and Rome plunged?

Education has never proved itself even a moral force. It gives a veneer to civilization, but it makes no contribution to righteousness of character.

Chicago is an educational center. Many of the biggest universities and most important theological seminaries are located in that city. Its schools of all sorts represent not millions, but billions of investment; and yet, at this moment, is there a more besodden city on the face of the earth? Its crimes are incalculable in number and unthinkable in character!

On a recent visit to that city I saw more drunkenness in one day than I have witnessed in three years in my extensive travels in other cities. Its murders *per annum* would equal, if they did not exceed, England and one-half dozen European governments combined. Take the evangelical churches out of Chicago and leave it with its schools only for fifty years, and there is not a self-respecting man on earth that would think of making it his residence place, or even permitting his wife or daughter to pass through the same unattended by an armed bodyguard.

But the man who can believe in the hypothesis of evolution—an hypothesis that has not a scintilla of evidence in all the earth—can also believe that "education will save," in spite of the fact that all human history opposes his expectation.

It is, however, an evidence of some remaining remnant of sanity that one living in a world, sin-cursed as this one is, should feel the need of "salvation;" and since "Divine redemption" has been rejected by Unitarians, it is only natural, perhaps, that they should seek to substitute human "education." One needs to change the language of Prof. Gwatkin in but a single word to make it applicable. "You may worship Christ or you may seat 'education' upon the throne of God and worship that." Choose you this day which! The first makes you a Christian believer; the second makes you a pagan idolator.

But the end is not yet.

Unitarianism is Now Atheistic

Having put away the Son, it now repudiates the Father.

This also is a fulfillment of Scripture. *"He that hath not the Son hath not the Father"; "neither doth any know the Father save the Son and he to whomsoever the Son willeth to reveal Him."*

In a recently published sermon, a prominent Unitarian preacher, a leader of that society, attempted to define God. He made it out that all nature had in it a resident "force or energy." Then, to save himself from the charge of atheism, he argued that this force or energy is "omnipresent"; in other words, it is everywhere. He also insisted that it was "eternal"—never had a beginning and it would never have an end. His language is "Energy can neither be created nor destroyed." He claimed for it "infinity," "omnipotence," and finally "consciousness." At the sight of this word "consciousness," we thought that after all he was going to admit a personal God, and so put himself in line with Theists at least.

But, alas, for the theological downgrade in this denomination! He had no such intent. The "consciousness" of which

he spake he found in man, and in man alone. Hence, the only conscious god, or even manifestation of God with which he is familiar, is man—a conclusion that must inevitably result in one of two things—the worship of man, which is idolatry, or the proclamation of only an unconscious god—Energy, which is atheism.

Having rejected the spiritual, Unitarianism adopts the mechanical.

The mechanical theory of the universe is in popular vogue today in Unitarian circles. Again we quote the language of Augustus H. Strong, "More and more the spirit of materialism and agnosticism has taken possession of the Unitarian body." They are accustomed to glorify nature, magnify science and multiply their praises to mechanical inventions. Here is a specimen of it.

> Electricity and steam, as they have been applied to the use of men, are doing more to bring about a sense of human solidarity, to help men understand the relations which exist between them on all parts of the globe, than all the prayers and all the preaching in all the churches of the last 1,900 years.

It is impossible to listen to these songs of worship, so extravagant in their praise of the material and so disparaging in their judgment of the spiritual, without remembering what Paul wrote to the Romans, 1:18-25.

Finally, having flung away the Scriptures, *Unitarianism accepts the gospel of Darwinism.* In a sermon on "The Kind of Salvation Man Needs," the Unitarian preacher says:

> Man was not created a few thousand years ago in a perfect condition, but he came into existence and reached his present stage of life by a long and gradual process of development from lower forms of existence. In other words, millions of years ago man was simply one of the numerous species of animals which then populated the earth. He was a mere animal creature struggling with all the other creatures for existence, and armed with all the unbridled and cruel passions of animal life necessary to his existence. Slowly, however, he began to rise, and little by little to differentiate himself from the other animals. He developed a brain which proved to be a more powerful factor in the struggle for existence than the strength and skill of the body. He developed emotions of sympathy and love, and human society with all its advantages for defense against the world came into existence. He developed a conscience that urged him to do those things which contributed to the elevation of life. Thus little by little he took on the image of a man and slowly developed to his present stage of civilization.

It is evident, therefore, that the words of Christ had occasion. "*He that is not with me is against me.*" It is evident that this philosophy of religion which began with a slight departure from the "*faith once delivered*" is ending in the deepest, darkest and dankest atheism. Darwinism came to Unitarianism as a veritable boon when it had denied the central figure of Christianity—even Christ, and had parted from the shores of spiritual religion and had gone out on the seas of infidelity to face the winds and waves of skepticism without chart or compass. Darwin came with his atheistic philosophy of the universe, and this shipwrecked, puny "Society" seized that godless philosophy, and it is now striving, by naming the falsehood a science, to make it sustain a religious faith. It is the action of a drowning man who strives to float ashore on pig iron.

Unitarianism and Darwinism are sinking together. They are helping to carry each other down. The one entertains exactly the same prospect as the other. Being alike destitute of the truth, they are destined to perish. The fires these two philosophies have sought to kindle have produced a darkening smoke, but never yet has either of them sent up a flame. They are void alike of light and warmth, and in the language of the late Geo. B. Foster of the University of Chicago, an ardent exponent of both, their attempt "to cleave to the sunnier side of doubt," is a vain one, and the prayer of their Apostles, "May there be light and warmth enough to keep us from freezing in the dark," is the prayer of men who have deliberately struck the sun from the heavens in the rejection of Jesus—"the Light of the world," and whose darkened paths

and freezing souls are the sheer consequence of a voluntary infidelity.

So the Christian believer, however sadly he may feel to say it, is compelled to remark to the Unitarian,

He that hath felt the spirit of the Highest
Cannot confound or doubt Him or deny,
Yea, with one breath, O world, though thou deniest,
Stand thou on that side, for on this am I.
—*William B. Riley*

Mind Development A Continuous Process

Not often, but occasionally, a subscriber writes to tell us that he feels the contents of CHRISTIAN FAITH AND LIFE "are above the heads of many of us." In our reply to one of these friends, recently, we asked him whether when he attended school he then felt that the studies in classes were "above his head," and how much did he think his mind would have developed if he held to this objection? Will our minds ever, in this life, be fully developed?

We find in one of our exchanges (*Christian Advocate,* September 9) an editorial under the heading "Books! Books! and What Books!" written by the editor, Dr. Sloan, who is also an Associate Editor of this magazine, discussing this same subject. It is very pertinent and we feel impelled to appropriate the editorial, and here print it in full.—*F.J.B.*

A GENTLEMAN who is a significant force in Methodism said to our Book Editor the other day: "Your publications are too profound. The laymen want simpler and easier reading."

This criticism is, from the standpoint of Christian advance, a very serious matter. The Methodist Book Concern must, indeed, publish books that the people can read. This is evidently true; but The Methodist Book Concern would not be an effective instrument in building Christian progress if it were to surrender to the intellectual indolence of modern evangelical Protestantism.

There is nothing I feel more constrained to say and to repeat often, than that Christian men sin in their neglect of informing Christian reading. Bible reading and some brief paragraphs of daily devotion are not enough to feed the soul. Christian men must face the faith of their Lord as an intellectual responsibility. They must become students of Christ's truth with as much seriousness of mind as they use in their study of the natural sciences. It is a sin not to read informing Christian literature.

There are three reasons why our contemporary neglect of Christian reading is sinful. First, it is sinful because this neglect impoverishes the individual's personal Christian experience. It limits his growth in Christ. The gospel concerns a man's whole personality, his intellect just as truly as his heart and conscience; and the modern neglect of informing Christian reading is definitely limiting to spiritual growth.

This modern neglect is sinful in the second place because an ignorant church is inevitably a prey to trivialities of unbelief which an informed church easily could answer. Underneath the modern crime wave is the modern neglect of religion; and underneath our neglect of religion is contemporary religious superficiality. Over and over again Jesus Christ is misunderstood, and His claims dismissed, simply because average Christians are not sufficiently informed to protect His glory from misconception. It is true, and it is time Christian men generally faced it: Ignorant Christians bear fruit swiftly in decaying Christianity.

And this is the third reason why our present-day ignorance of Christian values is sinful. No ignorant church can possibly be a conquering church. Wesley, indeed, took the gospel to England's illiterate classes, but after he had illuminated their hearts supernaturally by the revelation of Christ, he also illuminated them naturally by the mastery of Christian truth. The early Methodists were better readers in the things of faith than we are, whose privileges in every respect surpass theirs. And before there is anything equivalent to the vitality of Wesley's Aldersgate Street experience in the life of modern Methodism there will have to be a new eagerness toward Christian truth. Knudson's *Validity of Religious Experience* will give to men such an intellectual certainty as will make unbelief seem silly. Hough's *The Civilized Mind* will lay bare the superficialities and inconsistencies of much that has called itself "modern" in such a way as quite to end its appeal. Scott's *We Would Know Jesus* will present our Lord as so certainly a fact as to make faith in Him almost necessary. Karl Heim's *Transcendence of God* will make the Christian who has mastered it as superior to contemporary skepticism as the modern mechanized army is to a force of Indians armed only with primitive weapons.

Let me press it upon you Christian men and women. Christian truth will have again to become our enthusiasm before the gospel can be the creative world force we greatly need and eagerly long to see. Yes, to have lived a year without reading a single great Christian book is a sin that a man will have to repent of.

We must become again a reading church, and we must raise also the level of our Christian reading. A book that you can understand without reading some of its paragraphs two and three times will make but a small contribution to your spiritual wealth. Your religious reading should tax your intellect equally with your business, your political, your scientific reading. This modern world has been cursed with an increasing superficiality in religion, and there can be no largely significant revival which does not correct this abuse. Deeper preaching and deeper Christian reading are the modern church's absolute necessity. Master great Christian books! Talk about the truths with which they enrich your lives! Loan the books to others, and discuss their contents afterward. These are essential features in developing that new spiritual quickening of which the whole world is so greatly in need.

Our Messengers

J. S. AXTELL, D.D.

Matt. 12:37

Our words slip by,
Like arrows fly,
With motives good,
Or bad.
We make them go,
For weal or woe,
To make hearts glad,
Or sad.
In human hearts
Love's message starts
The joys of life
And song.
Hate's poisoned darts
Give stinging smarts
That fester deep
And long.

Our words react,
With deep impact,
On character
Within;
And always add
Their good or bad
To righteousness.
Or sin.

Dear Lord, inspire
In us desire
For words of light
And love;
And make us wise
To use and prize
The words that lift
Above.

Pilgrim's Progress to the number of 3,500 copies have been printed for the people of Iceland.

Philosophy and Religion

As one tries to survey the field of philosophy and also that of religion, there arises in the mind the thought that there is a strange confusion of philosophy with religion in the minds of many. Thousands of people seem to have adopted certain philosophical ideas which they believe to be religion, and to which they adhere with a tenacity dear as life itself. They have never tried to define either philosophy or religion; they have never asked themselves: What is philosophy? What is religion? Are the ideas which I hold true religion? Are they revealed by God in His Word and confirmed in spiritual experience? Are they philosophies or theories handed down from the past or brought in from other countries? It is amazing to discover how many theories have come to us from India and eastern countries that have been incorporated in some of the modern cults or so-called religions.

Many and varied definitions of philosophy are given; one writer says it is the study and knowledge of principles that cause, control, or explain facts and events. One writer tells us that it is the aim of philosophy to see things steadily and to see them whole. It seems to us that none but the omniscient God can see things steadily and see them whole: "For now we see through a glass darkly" (1 Cor.13:12).

What, then, is religion? Webster's dictionary tells us that it is a system of faith and worship; a manifestation of piety. In our own thought, religion is pure spiritual love to God as our heavenly Father, and to man as our fellow creature, and the manifestation of such love in our outward acts. Jesus sums up the basis of all true religion in those two greatest of all commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matt.22:37-39).

Pantheism and Religion

Pantheism is the doctrine that the universe, taken or conceived of as a whole, is God. The word comes to us from the Greek *pas*, or *pantos*, all, and *theos*, God. The idea was touched upon by Plato and Aristotle, and is somewhat developed by Spinoza. The poet, Alexander Pope, seems to have had something of this idea in his mind when he wrote his "Essay on Man," when he said:

> All are but parts of one stupendous whole
> Whose body nature is, and God the soul.

In some modern religions this is called "the allness of God." It is set forth that all is God, and God is all; all trees, rocks, winds, and waters, our own bodies and souls, all is God. To be consistent with this doctrine, sin and the devil are excluded from the universe, and prayer is not addressed to an objective Being, but becomes a kind of coalescence with the All.

The gnostics of the early Christian centuries denied the fact of sin as taught in the Bible, and it is evident that part of the First Epistle of John was written to correct this error, for John says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:8,9). None but those who hold some kind of pantheistic doctrine could teach us that God "is the only substance." Such religions, we have said, exclude both sin and the devil.

Jesus taught that the devil is a real personality; he said: "I beheld Satan as lightning fall from heaven" (Luke 10:18). One such modern writer says: "Evil is then a negation, the unreality of which is proved only as one understands the allness of God." How can we

believe in the allness of God in such a sense as to exclude material objects? Jesus says: "God is a Spirit: and they that worship him, must worship him in spirit and in truth" (John 4:24).

The Doctrine of Sin Denied

The Apostle Paul makes a very definite distinction between the creature and the Creator, speaking of those, "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen" (Rom.1:25).

Any doctrine that denies the fact of sin is dangerous to the individual and also to the nation. One writer says: "Christ came to destroy the belief in sin." The Scripture says: "All have sinned, and come short of the glory of God" (Rom.3:24). The Apostle John has some very plain things to say in regard to those who deny the fact of sin: "If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:10). It would seem rather a serious offense to make God a liar

Any teachers who deny the doctrine of sin, either because of their belief in evolution, or because of their philosophy, are likely also to deny the doctrine of the atonement of Christ, and that is actually what is being done. Dr. Daniel Steele, who was no mean theologian, says, they "teach us that sin is not a reality but an illusion of miseducated minds; that it is a weakness to be outgrown by further development."

We are told that it is an incidental misstep of an infant toddling from its cradle to its mother's knee—an incident or accident in the unfolding of immature faculties. It is very confidently asserted that there is no such thing in the universe as absolute evil, or sin, that it is only another form of good,—good in the process of making, as a bitter medicine is not an evil in itself if it promotes health.

We are gravely assured that the fall of Adam was the longest stride in human progress yet made by the race. This, in our belief, is what has been aptly styled "bitter sweet theology"; that sin is bitter in its experience but salutary in its final results, a relative evil antecedent to a positive good in its ultimate end and purpose. Hence, "All is well that ends well."

The Danger of Pantheism to Christianity

Dr. Steele says further: "At the bottom of this doctrine lies the Pantheistic denial of the radical and eternal distinction between right and wrong; that the testimony of conscience to such a distinction is illusory. It is asserted that the foreboding of fiery indignation and the coming wrath which haunt the guilty man is superstition. This view of sin to which some are schooling themselves is an opiate to the conscience, disastrous to the individual and ruinous to society, because it removes every safeguard to virtue which exists in the fear of punishment—a cardinal restraint from sin. Should the belief become universal that sin, in the long run, is as profitable as holiness, crime would run riot through the whole world. The bridle would be thrown down on the neck of lust, and every good man would be tempted to regret a life of self-denying piety and to exclaim, 'In vain have I washed my hands in innocency!' The world would become a pandemonium where successful vice would triumph evermore. Evil would stand on the neck of good and rule the world alone."

Denying the Need of An Atonement

Of necessity those who deny sin, as a corollary, also deny the atonement of Christ. Some deny the fact of sin because of their belief in the dogma of evolution, denying the fall of Adam, or maintaining that it was only a stride upward, they see no need for an atonement for sin. Others deny sin because of their Pantheistic or idealistic philosophy. There are those who deny the existence of material bodies, claiming

that we have no rational grounds to believe in the reality of anything but ideas and their relations. One holding such a philosophy writes: "If Spirit, soul, could sin or be lost, then being and immortality would be lost together with all the faculties of Mind." We can naturally see that those holding such a philosophy must necessarily deny the atonement of Christ and reconciliation to God through Him. If those who have been called sinners are not sinners in fact, but only miseducated or misguided mortals, why should God give His only begotten Son to redeem them?

Can We Atone For Our Own Sins?

There is a certain philosophy or so-called religion that admits the fact of sin or error, but says that we must atone for our own sin. Those who hold such doctrine say that when a man turns away from his sins, that is all the atonement that is needed. If that were true, it would cast into the category of superstition or foolishness all the sacrifices of God's people during a period of thousands of years. It would make the cross of Christ of none effect in the putting away of sin, as it is written: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). If we could atone for our own sins, then it would be a matter of being justified by the law.

Shall we accuse God of foolishness in His plan of salvation? Both Jews and Greeks seem to have found fault with God's plan in the death and resurrection of Jesus Christ; Paul says: "We preach Christ crucified, unto the Jews a stumbling block, unto the Greeks foolishness: But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men: and the weakness of God is stronger than men" (1 Cor.1:23-25).

It is said that a certain man dreamed that he could do enough good works to build a ladder reaching to heaven; every good deed would be a rung in the ladder by which he could ascend. Every time he did a good deed; when he gave anything to a good cause; when he went to church; when he gave a coin to a beggar, he added a rung to his ladder. By and by he needed only two rungs to fill out, and heaven's gate would be open before him. When at last he was ready to enter, the gate rolled back, and Jesus looked out upon him, and shot out His finger at him, and said: "I am the door —he that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1-9). Persons holding the doctrine that there is no sin or that they can atone for their own sin, must reject both the teachings of Jesus and His apostles.

Philosophy Offers No Salvation

Philosophies and religious beliefs when based in truth may be of great value, but they may be lacking the very essentials of salvation. Saint Peter boldly proclaimed salvation in Jesus Christ only; we read that he was filled with the Holy Spirit when he said: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:8-12). Redemption through Christ is clearly taught in the book of Romans: "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom.3:24-26).

All who hold doctrines contrary to the teachings of the Bible in regard to sin and salvation would negate the whole tenor of divine revelation. The gospel fairly heaves and throbs with the passion of God in Christ for saving the lost. Every manner of figure of speech is seized upon to show the doom of the

lost and the glory of the saved. The caverns of the lost seem to groan with the cries of the damned; there is weeping and wailing and gnashing of teeth. Their abode is pictured as "outer darkness"; a pit of burning, the bottomless pit. There the rich man cries for a drop of water to cool his parched tongue. Men are warned and threatened, and urged, to flee from the wrath to come. The great judgment is pictured, with the doom of a curse upon the lost, and the blessing of happiness for the saved.

The book of Revelation shows heaven open, with its gates of pearl and streets of gold, and walls of jasper, and beryl, and all manner of precious stones. There is seen the river of the water of life, the tree of life;—it is the Father's house of many mansions. Thus heaven invites and hell threatens, to intimidate from the evil way, and lure to the good.

Philosophy has a place in human thought, and science has its place, and when rightly applied, they have helped the progress of the race; and when wrongly applied have hindered human development. But salvation is the *sine qua non*, God's indispensable condition, of the greatest good in the present and the future. It must be that sin and salvation are facts that tremendously concern human beings.

The name of Jesus Christ and human salvation are inseparably joined. There is no salvation without Him, and one cannot have Jesus Christ enthroned in his life, without having salvation. The prophets prophesied, that men might be saved. The apostles preached, and labored, and many died, in order that the world might know Jesus Christ and His great salvation. Christ died for our salvation. It seems as if God exhausted the resources of the universe that men might be saved.

"This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

—*William M. Young.*

INSPIRATION

THE LATE WILLIAM H. BATES, D.D.

2 Timothy 3:16

THE question of the Inspiration of the Bible is always a live question. In this study we wish to ascertain what is the Biblical doctrine of the Inspiration of the Holy Scriptures. We do not wish to discuss the genuineness, or the authenticity, or the credibility of the sacred books. These things are presupposed. It is said that the work of the modern critics has seriously invalidated the claims of genuineness, authenticity, and credibility. I am not careful to concern myself with the allegation just now; for, one of the chiefest of the critics, Professor Briggs, in his book entitled *Biblical Study, its Principles, Methods and History,* has said, p. 96:

> The doctrine of Inspiration may be constructed by a careful, painstaking study of the sacred Scriptures themselves, gathering together their testimony as to their own origin, character, value and authority.

This statement I accept and adopt; and I purpose to conduct the study with such absolute conformity to it, and with such fidelity and accuracy, that if there be any (however slight) question as to results, responsibility therefor shall rest not on me, but upon the method of procedure, for which Professor Briggs is responsible.

There are many theories of inspiration in vogue, such, for instance, as:

1. The Naturalistic theory, which regards the Scriptures as inspired only in the sense that the works of genius—Homer, Virgil, Dante, Shakespeare,

Goethe—are inspired.

2. The Doctrinal theory, which predicates inspiration of the contents of Scripture so far as concerns matters of religion and morals, but not of history, geography, chronology, etc.

3. The Conceptual theory, which regards the thought or conception as of divine origin where needful, but the expression of it entirely human.

4. The three-fold theory of Revelation, Suggestion, and Superintendence: the matter of Scripture, being revealed when the writer did not know it before, suggested or brought it up again to him when he did know, and in the selection and expression so superintended as not to make any mistakes.

5. The Mechanical theory, which regards the sacred writers as merely penmen, or pens of the Almighty.

6. The Christian Consciousness theory, which tests the truthfulness of the sacred Word not by any criteria on the God-ward side, but by its accord with "Christian Consciousness," as it is called; that is to say, what your consciousness as a Christian certifies to be true, to you it is true, and what your consciousness rejects as false is false,—the inspiration being really in the reader or hearer, and not in the writer or author.

7. The Verbal or Plenary theory,—the verbal phase of it having the more reference to the words, and the plenary to the thought, the result, however, of absolute truthfulness being the same in both cases.

These theories, and all others (for my enumeration is not exhaustive), let us lay entirely aside. Why should we hold a theory about inspiration any more than we should hold a theory about the birth of Jesus at Bethlehem, or His death upon the cross, or that His blood cleanseth from all sin? for it is not a theory, but a fact, we encounter.

Let us seek from the sacred Scriptures themselves their own testimony which shall yield us their own doctrine of their inspiration; and it may be that if we shall satisfactorily arrive at the truth in regard to inspiration, invalidating allegations referred to, concerning genuineness, authority and credibility, may themselves be invalidated.

One thing I wish borne in mind—that the Scriptures we are considering are the Scriptures that God gave, as freed from the possible imperfections incident to transcription, translation, or printing (M. of G. A., 1893, p.169).

Let us define our terms. "Scripture" means *something written.* Biblically, Scripture is the written Word of God. "Inspiration" means *to breathe into.* All the "Holy Scriptures" or writings (2 Tim.3:15) are given by the inbreathing of God.

It may be worth while to note in passing that the declaration of Paul is in regard to the writings, and not to the writers. Whatever may be true, or not true, respecting the writers themselves, it is their writings that are declared to be inspired. And writings consist of words. The origin of the holy writings, is in God.

When Paul wrote to Timothy there was no New Testament. The reference was to the Old. According to Canon Liddon, the Old Testament of the time of Christ and His apostles was just the Old Testament we have today (*Scrap Book,* p.96). So then, the text declares the divine inspiration of our Old Testament books.

What testimony have we in support of this declaration? Let us consider, first, the testimony of Christ.

In Matthew 5:17, Christ uses a current classification of the Old Testament Scriptures under the terms "law" and "prophets,"—the law being understood to mean the first five books of the Bible, or the pentateuch, and the prophets the rest of the Old Testament.

Of the law He says (v.18)—and the context seems fairly to require that the prophets should be included in the same intention—that not "one jot or one tittle shall pass till all be fulfilled." The jot is the smallest of Hebrew letters,

not much larger than our comma, and the tittle is smaller still, the word, "little horn" being applied to the little apex or tip of the Hebrew consonants, or to the point sometimes written in the consonants. Not the smallest letter, or even the tip of a letter, shall pass till all be fulfilled.

In Luke 24:44 He uses another comprehensive classification: "law of Moses, prophets and Psalms"—the "law of Moses" being the pentateuch; "the prophets" including the historical books of Joshua, Judges, Samuel and Kings with the distinctively prophetical writings except Daniel; and "the Psalms" including, with all the poetical books, Ruth, Esther, Daniel, Ezra, Nehemiah, and Chronicles.

He had been expounding, to the Emmaus disciples, "in all the Scriptures the things concerning Himself" (Luke 24:27), and a few hours later, in the company of the apostles, He said "that all things written in the law of Moses, and in the prophets, and in the Psalms concerning Him, must be fulfilled" (24:44).

And again, in John 10:34, Christ making an Old Testament quotation (from Ps.82:6), adds (v.35), "The Scriptures cannot be broken." We thus have the Lord Jesus Christ, as Canon Liddon puts it, setting "the seal of His infallible sanction on the whole of the Old Testament" (*Scrap Book,* p.96).

Now, the sanction will be worth to you and to me precisely what Jesus Christ is Himself worth to us. To Him, certainly, the entire Old Testament was credible, reliable, absolutely infallible. The deduction must necessarily be that such Scripture was divinely originated and divinely communicated. This, without any theory respecting it, is the plain fact.

Then, so far as concerns the inspiration of the Old Testament, we might arrest our study right here, and believe as the Lord Jesus Christ believed; for, to use Canon Liddon's words again, He sets "the seal of His infallible sanction on the whole of the Old Testament."

But, you ask, how do you adjust the teachings of modern criticism with what you have just brought forth from the teachings of Christ? I don't! Your question has precisely hit the vital center of the critical difficulty. The stressful pressure of difference between Christ and the critics is most keenly felt. In the *Biblical World* for June, 1894 (pp.420-428), is an article entitled "Christological Implications of the Higher Criticism," in which four possible positions are stated:

1. If Christ knew the precise historical facts, and His statements in the gospels literally and adequately represent these facts, then the common traditional conceptions of Christ and of criticism are correct.

2. If Christ knew the facts to be such as the advanced critics suppose, yet withheld them, then the critics are correct, and Christ is to be vindicated.

3. If Christ had no primary knowledge of the facts but taught the current views, though not regarding them as necessarily final, then there is no high court of appeal, and the problems of criticism must be settled by purely literary considerations.

4. If Christ regarded and taught as final conclusions the views traditionally accredited to Him, and these views are incorrect, then an appeal to His authority is idle, and our conception of His nature must be greatly altered.

That is to say, Christ is either, (1) A true teacher; or (2) A dishonest teacher; or (3) An ignorant teacher; or (4) A mistaken teacher whose alleged divinity must be denied.

Modern criticism cannot hold the first position: it must, and does, hold one or the other of the remaining three,—even as the author of the article referred to says: "If we assume that the conclusions of liberal criticism are true, we are compelled to choose one of these three explanations." He accepts the second position, that the critics are correct and that Christ is to be vindicated; and he attempts to vindicate Him in giving

impressions in His teachings which He knew to be contrary to the facts!

Dr. Howard H. Osgood, professor in the Rochester Theological Seminary, in an article on "Keeping Christ's Word," the last two sentences of which are these: "If this criticism is true, Christ was the greatest of false prophets and deceivers. If Christ taught God's truth, this criticism is absolutely false."

It may help to clear the situation and simplify matters if we hold steadily in mind the fact that in the last analysis the choice is between Christ and the critics. So, with respect to the supposed question of my questioner, I do not try to adjust the teachings of Christ and criticism, but leave them to stand in their diametrically opposed irreconcilabilities. I would be glad to have the inference drawn that I hold with Christ.

So much for Christ's testimony. Let us now look at apostolic testimony.

Peter says, "Prophecy came not in old time (or, as the R. V. puts it, "no prophecy ever came") by the will of man, but holy men of God spake as they were moved by the Holy Ghost." "Came not by the will of man." "Were moved" —that verb is in the passive voice, you observe. While "holy men" were the speakers, the Holy Ghost was moving them to speak.

This testimony, then, plainly teaches us that the Holy Spirit was responsible for both the thought and verbal expression of prophecy, and that the prophets were but His instruments of speech.

In Acts 1:16 Peter thus testifies: "Men and brethren, this Scripture," referring to Psalm 41:9, "must needs have been fulfilled which the Holy Ghost by the mouth of David spake."

Again, Acts 3:18, he thus testifies: "Those things, which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled."

Again, Acts 4:24,25, "Lord, Thou art God. . . . Who by the mouth of Thy servant David hast said"—and then follows a reference to the second Psalm. Thus Peter gives his sanction not only to the divine inspiration of all Old Testament prophecy, but also to the divine inspiration and Davidic deliverance of certain Psalms.

Permit me to inject just here, that as between Peter and the Oxford higher-critical professor (Rev. T. K. Cheyne) who "repudiated entirely the opinion that David wrote even a single Psalm" (Prof. E. D. Morris); or as between Peter and the Harvard higher-critical professor (Crawford H. Toy) who said, "Many of the Psalms are ascribed to David, but it is not probable that he wrote any of them" (*History of the Religion of Israel,* p.104), I prefer to hold with Peter.

Peter, in his speeches reported in the Acts of the Apostles and in his two short epistles, has 41 quotations from 12 different books of the Old Testament. Paul has 123 direct quotations from 21 of the Old Testament books, 84 direct references without formal quotations, while he has 49 cases of similarity of word or thought. Here are some of his formulas of quotation: "God said," "saith the Lord Almighty," "well spake the Holy Ghost through Isaiah," "it is written," "the Scripture saith," etc.

James has 9 quotations and references; Jude 6 references. Matthew, Mark, Luke and John have altogether 51 formal quotations or direct references that are to be attributed to them as distinct from Jesus or others whom they are reporting. And these men all quote from the Old Testament as the inspired and infallible word of God.

Thus we see New Testament testimony—a little of it, but sufficient for our purpose—as to the divine origin, the divine inspiration, the infallibility, the inerrancy, if you please, of all the Old Testament.

Now, let us turn to the Old Testament itself. What claim is made for Moses, the reputed author of the first five books of the Bible? Turn to Exodus, chapter 4. The scene is laid in the land of Midian. God is preparing the reluctant Moses to go as a deliverer of His people from

Egyptian bondage. "O my Lord," remonstrates Moses, "I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant; but I am slow of speech and of a slow tongue" (v.10).

And the Lord said to him, "Who hath made man's mouth? . . . Have not I, the Lord? Now, go, and I will be with thy mouth, and teach thee what thou shalt say" (vs.11,12). You observe God did not say, "I will be with thy head," or "I will be with thy mind," or, "I will be with thy mental concepts," but "I will be with thy mouth," assuming to direct that mouth in its utterances, and being the responsible author of what it uttered.

Some one, who has taken the pains to count, tells us that 560 times in the pentateuch occurs the formula, "Thus saith the Lord," or "The Lord said unto Moses," or "God spake all these words, saying," or "Moses wrote all the words of the Lord," or some equivalent phrase of divine authentication (*Scrap Book,* p. 77). In addition, some such formula of divine authentication is found 292 times in the historical books and Psalms, 1,111 times in the prophets,—or 1,963 times in all the Old Testament.

Turn to 2 Sam.23:1,2 and read, "Now these be the last words of David." "The Spirit of the Lord spake by me, and His word was in my tongue." Isaiah said, "Hear the word of the Lord," and 20 times he declares that his writings are the "words of the Lord." Almost 100 times does Jeremiah say: "The word of the Lord came to me," or declare he was uttering the "words of the Lord," and the "word of the Living God." Quite 60 times does Ezekiel say that his writings are the "Words of God." Daniel says, "And when I heard the voice of His words." Hos.1:2, "The beginning of the word of the Lord by Hosea." Joel 1:1, "The word of the Lord that came to Joel." Amos, again and again, "Thus saith the Lord" (1:3, 6, 9, 11, 13). Obadiah 1:1, "Thus saith the Lord." Jonah 1:1, "Now the word of the Lord came unto Jonah." Micah 1:1, "The word of the Lord that came unto Micah." Nahum 1:12, "Thus saith the Lord." Habakkuk 2:2, "The Lord answered me and said." Zephaniah 1:1, "The word of the Lord which came unto Zephaniah." Haggai 1:1,2, "In the first day of the month came the word of the Lord, by Haggai the prophet, thus speaketh the Lord of hosts." Zechariah 1:1, "Came the word of the Lord unto Zechariah"; and he speaks of "the words which the Lord of hosts hath sent in His Spirit by the former prophets" (7:12). Malachi 1:1, "The burden of the word of the Lord to Israel by Malachi"; and 24 times in this last book of the Old Testament, a prophecy of four short chapters, we find the phrase, "Thus saith the Lord."

Thus we have New Testament and Old Testament testimony in regard to the "origin, character, value and authority" of the Old Testament.

Let us now consider the inspiration of the New Testament.

If Jesus be the divine person that we, as Christians, believe Him to be, then certainly His own nature is a sufficient guarantee of the divinity of what was spoken by Him. He said, Matt.24:35, "Heaven and earth shall pass away, but my words shall not pass away." In His last prayer, He says, John 17:8, "I have given unto them (the disciples) the words which Thou gavest me, and they have received them, and have known surely that I came out from Thee." There should be no question as to the inspiration, infallibility, inerrancy, of what He spoke.

In His first commission of apostles to preach, Christ said, Matt.10:19,20, "When they deliver you up, take no thought how or what you shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father, who speaketh in you."

As to their defense, He says, Luke 12:11,12, "When they bring you unto the synagogues, and unto magistrates,

and powers, take ye no thought how or what thing ye shall answer, or what ye shall say; for the Holy Ghost shall teach you in that same hour what ye ought to say." Afterward, foreseeing the future evil days, He says, Mark 13:11, "When they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost." Surely here is warrant for the utmost of plenary inspiration of the speeches of Peter, or Stephen, or Paul, and other arrested disciples.

Christ had many things to say to His followers which they were not yet fitted to receive (John 16:12). He was to go away. What then? This: He says "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance; whatsoever I have said unto you (John 14:26). "When the Comforter is come, whom I will send to you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me" (John 15:26), "and ye also shall bear witness, because ye have been with me from the beginning" (v. 27). "He will guide you into all truth and He will show you things to come" (John 16:13).

Said Luke, Acts 1:1, referring back to his gospel, "The former treatise have I made, O Theophilus, of all that Jesus *began* both to do and teach." The record in the gospels is only the beginning of Jesus' work and word. He had much more to do and say, and this was to be done and said through and by His disciples. Remembering His inspirational promises just cited, which guaranteed to their utterances as great weight of divinity as attached to His own, their words are entitled to as great regard as His; and we should so receive them.

Remembering these promises, the expectations which they justify we shall find met by corresponding fact. Says Paul, Gal.1:11, 12, "I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." In 1 Cor.2:12,13, he says, "We have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

Peter's estimate of Paul's writings you may see in 2 Pet.3:15,16: "Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you, as also in all his epistles, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures." He classes Paul's writings with "the other Scriptures" *i.e.*, with the Old Testament writings; and how he regards them we have already seen.

In the very same chapter he puts himself into the category of prophets and apostles, when he exhorts those to whom he wrote, "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of *us*, the apostles of the Lord and Saviour" (v.2).

The book of Revelation, written by the Apostle John, affirms, in the most express manner, its own inspiration. The first five words constitute its proper title, viz., "The Revelation of Jesus Christ." John was directed to write this book, and was told what to write. The exact words, to be sent respectively to the seven churches in Asia, were in each case dictated to him. The symbolic visions which he had were "signified" to him by a heavenly messenger, and all he did was to record what he had seen and heard when he "was in the Spirit on the Lord's day."

To the very first ones who received the holy writings God said, Deut.4:2, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." Sixteen hundred

years later, the last amanuensis whom the Holy Ghost employs distinctly affirms, Rev.22:18, "I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." Thus ends the Bible.

Now I think we are abundantly ready and easily able to deduce from these testimonies presented, the Bible's doctrine of its own inspiration.

Bear in mind that we are dealing with that which came from God as freed from the possible imperfections incident to transcription, translation and printing.

A word as to the "imperfection" question. Says Prof. Briggs, *Bib. Study*, p. 242, "From the standpoint of Biblical criticism, we are not prepared to admit errors in the Scriptures in the original autographs until they shall be proven. Very many of those alleged have already received sufficient or plausible explanation; others are in dispute between truth-seeking scholars, and satisfactory explanations may be given." Though, since this book was published, he has taken positions inconsistent with this quotation, it is no concern of mine; critic against critic—this is all.

Archdeacon Farrar has said, "The widest range of learning and the acutest ingenuity of criticism has never discovered one single demonstrable error of fact or doctrine in the Old or New Testament" (*Truth*, xx. 61).

Conclusion

1. All Scripture being given by the inbreathing of God, the Bible originated with Him, and its character, value, and authority are commensurate with the source whence it emanated—God.

2. Inspiration secures to the Scriptures the infallibility and inerrancy that belong to their source—God.

To be sure these writings came by human agency; but since the Scriptures do not themselves detract from their complete divinity on that account, neither should we. I know great stress is now laid by modern criticism on the necessary imperfection of the Scriptures because of the presence of the human element. But that is sheer assumption. It is not true that the presence of the human element necessitates error. Tradition ascribes the multiplication table to Pythagoras; but there is no error in it; it is absolutely perfect. Euclid is said to have originated the theorem that the sum of the three angles of a triangle is equal always to two right angles; no flaw has ever been found in the proposition, or in the proof by which he demonstrates it. An English periodical published a story and offered a prize for each typographical error that was found. I read it with the most searching scrutiny I could command. I did not find any error, nor have I ever heard of one being found. The printer had done his work with absolute typographical perfection. It is sheer assumption to predicate error in the Scriptures that came from God because of the presence of the human element.

3. Inspiration extends to all the contents of Scripture—its history, as well as its morals and religion, itself makes no discrimination as to different kinds of its contents; nor should we.

I know the critics tell us that much of Old Testament history, so called, is not history at all, but saga, myth, legend, allegory, fable, invention, fiction, and without foundation in fact. But be assured that upon the historicity of just those portions most severely impugned —such, for instance, as the creation of the human race (Mark 10:7); the fall (John 8:44); the murder of Abel (Matt. 23:35); Noah and the flood (Matt.24:

38); the destruction of Sodom (Matt. 10:15); the reality of the patriarchs (Luke 13:28); Jonah (Matt.12:40); Christ sets the seal of "His infallible sanction." All through the New Testament lessons of morals and religion are deduced from historical statements in the Old. If the history be false, how can the other be true?

History—do we know what it is? Some one has defined secular history as "those fictions on which there is a general agreement among men." Chas. Kingsley gave up his chair of Modern History at Oxford, because, he said, he considered "history largely a lie." When Sir Robert Walpole was asked what he would have read to him, he replied, "Not history, for I know that to be false."

The famous historian, Von Ranke, having received from perfectly credible witnesses different accounts of a disaster in his own neighborhood, gloomily said, "If it is impossible to learn the truth about an accident which happened in broad daylight only 24 hours ago, how can I declare a fact to be certain which is shrouded in the darkness of ten centuries?" (*Tr.* xx. 515).

If there is anything that needs to be given by divine inspiration to make it reliable, it is history. All the Bible's contents are subject to inspiration.

4. Inspiration extends to both thought and expression: 1 Cor.2:12,13, —"the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

But, says one, How can this accord with the differences of style in the different writers?

My purpose in this treatise was to deduce, not to vindicate, the Bible's doctrine of inspiration. As this question presents perhaps the most troublesome difficulty of all, let me turn aside a moment. I will give a borrowed illustration and then present one of my own.

Dr. Armitage has this parable: "A vine-dresser has made and filled many casks of wine, all drawn from the same vine, the same press and the same lees. But when he comes to broach them, one by one, and finds the aroma of one that of pine, and another that of cedar, and a third that of oak, according to the order of the wood which has contained the rich liquid, is he to call in question whether it is the blood of the same grape and the flow of the same wine-press? That would be folly. But not greater than it is to call in question that the whole terminology of the Bible is of God, because each flagon of truth that we open bears the flavor of this man's style or that" (*Scrap Book*, 101).

The organist draws the Diapason stop, and plays the first line of "Nearer My God to Thee." Let us call that Paul; now do the same with the Melodia: that is James; the same with the Dulciana: that is John; the Oboe: that is Peter.

These stops, you perceive, have each a different and distinguishing style of tone: each one has a marked individuality. The same wind (the Greek word for wind is the same as that for Spirit), the same wind in the wind-chest breathes into the different sets of pipes, and the result in each case is the same: "Nearer My God to Thee." The same Holy Spirit breathes into Paul, James, Peter, John: each has a distinguishing and marked individuality of style; but the result in each case is the Word of God.

The Holy Spirit breathed into "holy men of God," and the outcome was the message of God,—the message naturally distinguished by the characteristics of the individual man that communicated it, just as the tune was distinguished by the characteristics of the individual stops that played it, or the wine distinguished by the aroma of the wood that contained it.

But let us not violate the rules of rhetoric by attempting to press these illustrations beyond the point they are designed to illustrate—which it seems to me they do completely—*viz.*, that difference in style of the Scripture writers is perfectly compatible with the inspi-

ration of the writings proceeding from one and the same Holy Spirit.

Do you ask, now, what, as the result of this study is *my* "theory" of inspiration? I reply, I haven't any. As I said at the outset, Why should we have a theory about inspiration any more than a theory about the birth of Jesus, at Bethlehem, or His death upon the cross, or that His blood cleanseth from all sin? It is a fact, not a theory, we encounter. All theorizing aside, I trust we see clearly and truly the fact that the Bible's doctrine of its own inspiration is, that all Scripture, both in its thought and verbal expression, is from God, and because it is so, *the Bible Is the Word of God.*

Says the Psalmist, "Thou hast magnified Thy Word above all Thy name." There we have not man's word, but God's. Let us receive it as such, reverence it, love it, study it, defend it, disseminate it, live it, die by it.

Within this ample volume lies,
The mystery of mysteries.
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way:
And better had they ne'er been born
That read to doubt, or read to scorn.

Oh! grant *us* grace, Almighty Lord!
To read, and mark Thy holy Word;
Its truths with meekness to receive,
And by its holy precepts live
May this blest volume ever lie
Close to my heart, and near mine eye,—
Till life's last hour my soul engage,
And be my chosen heritage.

—*William H. Bates.*

The Hope of the Universe

READERS of the King James Version of the Bible have sometimes missed the point of the magnificent millennial passage in Romans 8:17-25. The word *ktisis* here should evidently be rendered "creation" as it is rendered in the American Standard Version.

In connection with our hope of glory, Paul brings in the statement that the hope of the universe itself, the creation, has to wait for the apocalypse of the sons of God (v.19). Paul refers back to the third chapter of Genesis and notes that the whole creation is now under the curse of sin. When the glorious destiny of the sons of God is revealed then the whole creation shall be delivered from its present bondage of corruption and shall come out into the same glorious liberty.

An a-millennialist recently attempted to contrast Romans 8:19 with 1 Corinthians 15:25. If Christ "must reign till he hath put all his enemies under his feet" then the kingdom period referred to in the fifteenth chapter of 1 Corinthians includes an element of progress in conquest. The question is asked then, "How can this kingdom period be a millennium following the visible return of Christ since according to Romans 8:19 the whole creation will be immediately relieved of the curse and restored to its former glory when Jesus Christ comes again?"

The answer to the question is to be found in a more detailed study of the eighth chapter of Romans. In the fifteenth chapter of 1 Corinthians Paul does refer to the kingdom period as a time of reigning and conquest. In the Old Testament moreover, there are several passages in which conquest and development are indicated within the Messianic reign. Now turning to Romans 8:19, we see that Paul did not say that the creation should be instantaneously, or even suddenly, made perfect, but merely that the hope of the universe must wait for the apocalypse of the sons of God.

"When Christ who is our life shall be manifested, then shall ye also with Him be manifested in glory" (Colossians

3:4). This quotation from the Epistle to the Colossians explains what Paul means by "the apocalypse" (revealing) of the sons of God. The hope of the universe must wait for this glorious event. We do not know much of the process of conquest during the millennium. We know that Christ will reign, that He will quickly subdue all nations, and that He will reign until the universe is restored and every last enemy is destroyed.—*J. Oliver Buswell, Jr.*

World Religious Digest

On page 290, 2 col., tenth line we say "mormonism has 2,000 plants in Chicago." Obviously this is an unfortunate mistake. That sentence should read they have two plants, each costing $100,000.

Our dear Bishop DuBose, now nearing his eightieth milestone, has been fighting the liquor traffic for more than fifty years. He is President of the Tennessee Anti-Saloon League. He wrote the Georgia dry laws 22 years ago which still stand. He delivered more than forty addresses in the campaign to make Tennessee a dry state. Our congratulations!

A nation-wide group of well-known Christian leaders has founded a new theological seminary at Wilmington, Delaware, called the Faith Theological Seminary. The organization principle is that of an inter-denominational institution in the East which shall be true to the great Christian fundamentals of grace. The institution is to engage and make use of the highest scholarship in its professors. Commenting upon the new institution, the *Sunday School Times* has this: "In many theological seminaries the spiritual life of the student grows cold. In Faith Seminary every professor is to be a man of earnest devotion and consecration."

An old Cathedral—St. Magnus Cathedral, located on the Orkney Islands, northeast of Scotland—recently celebrated the eighth century of continuous service.

A church statistician says that five per cent of all church members do not exist; ten per cent of them cannot be found; twenty-five per cent never go to church; fifty per cent never contribute a cent to the work of the church; seventy-five per cent never attend the mid-week prayer service; ninety per cent do not have family worship in their homes; and ninety-five per cent never try to win a lost soul to Christ.—*Watchman-Examiner.*

The Heinz Chapel on the campus of the University of Pittsburgh, Pa., is moving forward towards completion and will be dedicated next spring, probably in connection with the University's commencement exercises. Two of the tallest stained glass windows in the world are now being installed in the chapel. Designed in the studio of Charles Connick in Boston, each window represents more than a ton of glass and lead. Each window is to be sixty feet high. The first window to be installed will depict the Christian traits of truth and temperance. Two other windows, to be installed on the east side of the building next spring, will depict courage and tolerance. Seals of ninety American and European colleges and universities are being cut into stone medallions in the chapel. The project, to be completed next spring, will present an architectural feature unique in American universities. Seals of institutions established before the University of Pittsburgh, which is 150 years old, will oc-

cupy the higher medallions. Those of institutions established after 1787 will be cut into the lower medallions in the building. The Heinz chapel is a building of distinction and we pray that it may be a source of spiritual inspiration. Now that the building is being completed interest is being developed in what is to be the program carried on within this sacred edifice.—*Presbyterian Banner.*

In a survey made by Ex-President Hoover's Research Committee on Social Trends, it was noted that in 1905, 78 per cent of the magazine articles listed in *Reader's Guide,* approved traditional Christianity, while in 1930 this percentage had declined to 33 per cent. This means that the Bible, and organized Christianity is being severely criticized and opposed today, as compared to twenty-five years ago.

The director of public instruction of Rio de Janeiro has issued instructions to the principals of government schools to provide a place and time for religious instruction, other than Roman Catholic, wherever the parents of twenty children desire it. Catholic religious instruction has been requested by seventy per cent of the parents of Catholic children. This instruction is being given largely by priests. The director has asked Protestant groups to suggest the manner in which the instruction requested by them shall be given.—*United Presbyterian.*

October 29-31 was Homecoming Week at Wheaton College. Old graduates, parents, friends and students attended a three-day program of entertainment and sports. Sunday's special events included a vesper recital, and an evening service sponsored by the League of Evangelical Students.

The brewing industries have a movement under way to rewrite, and censor public school books and root out what they term "misleading statements designed to sway the child's mind definitely against alcoholic beverages."—*The Gospel Minister.*

When English, Scotch, Irish, and American visitors sailed into Martyrs' Bay for the anniversary, late in July, of a Christian church, they had already prepared themselves by cramming a stretch of fascinating history. This gray little island (not more than five square miles in area, with a present population of only 130) was the spot from which the Christian faith spread over the whole of Britain. An Irish priest, Columba (the name means "Dove of the Holy Ghost"), came here in May, 563, after he had a falling out with the ecclesiastical authorities in his native land. He was bitter, but thirty years of the quiet grandeur of this tiny speck in the Orkney Islands softened his spirit of disappointment and turned him from revenge. "God's elect are safe," he said. None of the buildings on the island date back to his time, but the small St. Odhrain's Chapel, according to tradition, was built by Queen Margaret of Scotland in memory of Columba, in the eleventh century. The chapel is now a picturesque collection of ruins. The cathedral rose about the same time. It was magnificently restored by the tenth Duke of Argyll, who provided that it should be used for services by Protestants as well as Catholics. More than eighty denominations have availed themselves of the privilege during the present century, an evidence that our several beliefs stem from a common faith.—*Christian Advocate.*

In spite of returning prosperity, the people of the United States last year registered the lowest percentage of giving to church, education and philanthropy that has been recorded in any year since 1925, according to Charles V. Vickrey, president of The Golden Rule Foundation.

Mexico is experiencing a revival. Even in Mexico City large crowds have been attending a revival at the Presbyterian church, as many as 1,500 attending nightly, and a hundred seekers in a single night.

A recent report published by the Keeley Institute located at Dwight, Ill., said that, judging from its increase in patients seeking treatment for alcoholism, drunkenness has not only increased but has spread throughout the country. During the first six months of 1937 the number of treatments for alcoholism increased 111 per cent over the number for the corresponding period in 1933. Last year's total was the largest in any 12-month period since 1907. In 1933 patients came from 20 states; in 1936 they came from 32 states, the District of Columbia, the Philippines and Canada.

As the Keeley Institute has treated close to 500,000 patients in its fifty-eight years' existence, its records are widely accepted as a barometer of drinking, and, in some measure, of prosperity or hard times, as reflected in the number of registrants, he said. Analysis of the institute's statistics shows that in boom years the number of registrants increases.

In Nogales, Sonora, Mexico, members of the church initiated a "crossed arms" strike in an effort to make the government open the long-closed churches of Mexico.

Buddhism in Japan is imitating Christian methods, and copying Christian efforts. Since 1910 Buddhists have opened 4,000 schools with 568,000 students, and their teaching includes doctrines derived from the Bible, adaptations of Christian hymns, forms of service, and modes of work. They are using the wireless, and every day Buddhist books are read over the air.

On the first day of October the Canadian Broadcasting Corporation will put into effect a new board of governors' order that bans all liquor-sponsored advertising through the facilities of the corporation.

I would not miss one issue for twice the price of a year's subscription.—*Dr. T. Q. M.*

According to Jewish faith, the world was created on the first day of the month of *Tishri*. On Monday, September 6, more than 16,000,000 Jews all over the world celebrated *Rosh Hashonah*—"birthday of the world"—as the first day of the year 5698.

Few new year's celebration are more picturesque than those of Judaism. At sundown of the day preceding *Rosh Hashonah* the traditional *shofar*—ram's horn—was sounded in temples and synagogues everywhere to call man to his religious and social duties and to commemorate the re-entry of Israel's wanderers into Jerusalem after their exile in Egypt. Jews greeted each other with the wish, "May you be inscribed for a good year," according to the tradition that Jehovah (*Yahweh*) during the holy days at the beginning of each year inscribes His children's fate in a great ledger.

The days following *Rosh Hashonah* were given over to feasting and merry-making during half of each day and to prayer and reflection during the other half. Tables in Jewish homes were loaded with fruit and honey as good omens for a prosperous new year.

All this was in preparation for the most solemn festival of Judaism—*Yom Kippur*, or the Day of Atonement. That occasion, falling this year on September 15, was dedicated to prayer for forgiveness of sins and to repentance. Orthodox Jews touch neither food nor drink during *Yom Kippur*.—*Pathfinder*.

In Switzerland, burial costs are state-controlled and "a banker lies next to a laborer in an unostentatious grave and no man worries about the possibility of going to a pauper's cemetery."

The Protestant Episcopal Church pays 2,200 beneficiaries annual pensions totaling $1,300,000, according to the 1936 annual report of the church's pension fund made public last week. Since it was started in 1917, the fund has paid more than $14,000,000 to retired clergymen or widows and orphans.

India proposes to adopt prohibition within the next three years. Commenting on the effort of the United States to eliminate drinking, Mr. Gandhi said that the American example was a hindrance rather than a help to India, as in America it was considered fashionable to drink. He added: "It reflects the greatest credit on a determined minority in America that by sheer force of its moral weight it was able to carry through the prohibition measure, however short-lived it was. I do not regard that experiment as a failure. I do not despair that America once more may be returning with still greater fervor and with better experience in dealing with it. It may be that if India carries out prohibition it will hasten the advent of prohibition in America."

As in other lands, the India provinces feel that they are dependent on the revenues from the sale on liquors. On this question Mr. Gandhi said: "I count loss of this revenue as of no importance whatsoever. Prohibition will remain a far cry if the congress is to count the cost in a matter of first-class national importance. Let it be remembered that this drink and drug revenue is a form of extremely degrading taxation. The removal of this degrading tax enables the drinker—the taxpayer—to earn and spend better. I put prohibition in the forefront, because its result is immediate."

England's efforts, trying to negotiate with the Italian government permission to foreign missionaries to remain in Ethiopia have not been successful. For this failure Mr. Anthony Eden said: "I regret that these negotiations have not proved successful. The Italian government has now informed His Majesty's Ambassador in Rome that it is his intention not to intrust to any foreigner, no matter of what religious denomination, the task of setting up any kind of school in Abyssinia. It will be seen therefore that this decision applies to all foreign missions irrespective of nationality."

From 50 states and territories and from 16 foreign countries, 1,210 students have come this year to Wheaton College and Academy. While enrollment has reached a new high for the institution, it is only slightly more than last year, because of the action of the trustees in holding down the college registration to 1,100. In the last four years Wheaton's enrollment has increased 54%, a virtually unprecedented gain for this period.

It seems almost incredible, but an insurance company makes the statement that last year on an average five church buildings burned every day.

"A frightened America is turning again to prohibition," said Mrs. Ella B. Black, Pennsylvania State W. C. T. U. president, following the recent primaries in which local option was voted in 100 out of 168 communities. Mrs. Black declared that what is happening in her state is happening all over the country and the traffic fatalities are one of the main causes of the turn to prohibition. The young mothers are the best fighters for local option; they are dedicating their children to the cause of temperance.

The ministry is the favorite career in the family of the Rev. E. U. Hafermann, pastor of the Evangelical church of Blue Springs, Mo. Among his relatives, in-laws, sons, parents, uncles, nephews and grand-nephews, seventy became Evangelical or Lutheran ministers in the United States or in Germany. His paternal and maternal grandfathers and great-grandfathers were ministers. His father, also a minister, had 13 children. The 8 sons became ministers. The 5 daughters married ministers.

Eighty-two and two-tenths per cent of the Protestant church-related colleges and universities require courses in Bible or related subjects for graduation. The most commonly required number of hours is eight out of the 120 required for the bachelor's degree.

This year marks the two hundredth anniversary of the publication of Cruden's Concordance to the Holy Scripture. Perhaps no other book has done more to help students of the Bible than this. Alexander Cruden, the author, was born in 1701 and educated at Aberdeen. He was a classical scholar and earned his living in later life by correcting the classics for publication. He took the title "Alexander the Corrector." He was abnormal and for periods was confined in an asylum. He was found dead upon his knees in his lodgings in Islington in 1770. Quaint stories are told of him. At one time he had the Fourth Commandment printed as a hand bill and circulated it to every one he met on the street on Sunday. He presented a children's catechism dedicated to the young and the ignorant to a clergyman whom he thought conceited. The Concordance was a monumental work and even today it is probably the most used companion to the Bible. One of the greatest of English preachers asserts that the Concordance is his best homiletical aid.—*Presbyterian Banner.*

The recent Jewish pogroms in Poland have revealed the fact that the rights of minorities in that country, imposed upon the Polish Government after the Great War, have not been respected.

From a test made among the students of a certain junior college these startling figures were obtained: In the Freshman class, 15% doubters; in the Sophomore, 30%, and in the Junior, 45%. In a more general testing it has been found that one out of three in the clergy question the fundamentals of our Christianity; and that among college students three out of four do so. Yet despite such statistics there are many very ardent advocates of the claim that "the world is getting better all the time!"

CHRISTIAN FAITH & LIFE is one of the best religious publications I have ever read; I enjoy it immensely.—*Rev. H. D. B.*

The students of Wheaton College sent 15,000 copies of *His Triumph,* an attractively printed booklet edition of the Gospel of St. John, to the students of the University of California. Each booklet carries the statement: "This little booklet will help us all to win in the game of life." Encouraged by the enthusiastic support of the students, the Scripture Distribution Society is now planning to send copies to 35,000 students of Columbia University.

The National Voice News Bureau, 310 Lankershil Building, Los Angeles, Calif., is offering prizes and awards totaling $100 for the best snapshots and photographs dealing with the liquor problem since repeal. Pictures must be of one of the following classifications: (1) Effect of the relegalization of liquor, either upon the individual or the community. (2) Actual tragedies since repeal resulting from the use of intoxicants. (3) Unique and practical methods of promoting abstinence from alcoholic beverages.

The contest will close January 31, 1938. The first prize is $25.00. The second and third are for $10 and $5 and there are 60 prizes of $1 each.

"The youths of our country are drifting away from the Church, except in the South."—*The Pathfinder.* Recent statistics show also that by far the greatest number added to the Church on profession of faith are in the South, where liberalism is almost universally in disfavor.

The international society of the Gideons has just presented the White House in Washington with Bibles for its eleven guest rooms. A specially engraved copy of the Bible was also presented to the President and another to Mrs. Roosevelt.

The next World's Sunday School Association Convention is to be held in the city of Durban, the third largest city in South Africa, during the last week of July, 1940.

Half a century ago the United States was considered to be the most law-abiding nation in the world. Today statistics show it to be the most lawless. Crime figures issued by the Department of Justice in Washington show that some 400,000 persons are engaged in criminal activities; the prison population is about 140,000; and our annual crime bill is approximately $13,000,000,000. About 40,000 burglaries take place every year, 100,000 persons are assaulted, 50,000 robbed, and there is a murder committed on an average of every forty-five minutes. It is also shown that the great majority of the crimes committed are by those under twenty-five years of age.

Kentucky has 43 dry counties, with only nine wet out of the fifty-two which have voted.

Southern Baptist Church at its last convention severed all connections with the Federal Council of Churches of Christ in America.

The state of Georgia has authorized the purchase and distribution of 800,000 Bibles to the school children of the state. The governor, E. D. Rivers, in stressing the need for Bibles in the schools, said: "The growth of communism is a menace we of Georgia must watch, and the best weapon with which to combat it is the Bible. Communism teaches godlessness. Our form of government contemplates the worship of God as a religion and as an act of citizenship."

The government of the Argentine Republic has made a grant of $350,000 to the newly inaugurated Y. M. C. A. in Buenos Aires, the total cost of which is about a million.

The *Voice* tells us that we have 439,640 girls in our colleges, universities and normal schools, where they are being trained to serve the nation as useful wives, mothers, teachers and workers of every type. We have 1,350,000 girls being trained in our taverns and saloons to be—well, you name it.

"A few years ago, through some weird mischance, the voice of Paul Robeson (via electrical transcription) was heard over the powerful radio transmitter at Moscow, singing the famous Negro spiritual, 'Steal Away to Jesus.' The effect was instant and cataclysmic. Six officials of the station were discharged; the Soviet Radio Czar, one M. Kerzhentseff, humbly apologized to the comrades for having offended them with such 'baneful stuff'; authorities ordered 'counter revolutionary activities' put down with all possible zeal; the usual investigation was made, and it developed that a 'class enemy had found his way to a Soviet microphone,' that he was working 'literally under our very noses' and that his 'imprudent sallies are an insidious form of anti-Soviet propaganda.'"—*Wisdom, Catholic magazine.*

General Evangeline Booth, head of the Salvation Army, is to make a two-months' visit to the United States and Canada.

An Anti-suicide League has been formed in Seattle, Washington, by some returned missionaries.

An evangelical radio station, erected in Ecuador, it is expected, will reach all parts of Spanish America.

A growing anti-Semitic campaign is being openly encouraged by Stalin and his present entourage of military advisers. During the last few months all officers of Jewish blood, both on the General Staff and in the ranks of the Army, have been deposed from their positions.

A Farmers' Christian Postal Union has been formed in England for the purpose of disseminating Christian literature to farmers in that country.

Andaman Islands is the name of the penal settlement of India. The Salvation Army workers have turned the 600 brutal outlaws, 120 of whom were convicted of 50 murders, into a law-abiding, thrifty, and prosperous community.

THE SANCTUARY

Seven Deadly Sins

WILLIAM M. YOUNG, SC.D.,D.D.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.—Rom. 12:1.

THE first title given to this article was, "Seven Deadly Sins of Modernism," but many persons who would spurn the name of "Modernist" may be guilty of the same errors.

The word conform means to be made like or of the same form. The meaning of the text is, be not conformed to the age in which you live. This letter is addressed, "To all that be at Rome, beloved of God, called to be saints" (Rom. 1:7). There is a common saying: "When you are at Rome, do as the Romans do." That is just what Paul is telling them not to do. His injunction was: "When you are at Rome, do not do as the Romans do." At that time Rome was flooded with Syrian seers, Jewish fortune-tellers, and quack Chaldean astrologers. Women were ruled by these corrupt impostors. Women consulted them by night, and squandered upon them immense amounts of money. The preaching of Christ could hardly be popular amid such conditions.

And are not conditions among us somewhat similar today? Are not even the church members running after fortune-tellers, seers, and astrologers? It seems as if America was never more full of superstition. Astrology is being revived and made popular in a wonderful way. Astrology is one of the most ancient forms of superstition, it was believed in by the Egyptians, the Chaldeans, and the Chinese. It is utterly disproved by advanced knowledge of astronomy. A great cyclopedia tells us that the Copernican system destroyed it, and that by the discoveries of Copernicus, "Astrology was relegated to charlatans and quacks."

World Conformity Weakening the Church

Everywhere we are being told that the Church is growing weak; it is going down before the onslaughts of the enemy in Russia, and Germany, and America. And is it not because of world conformity? Have we not been conforming to the popular sins of our time? However, this evil is not new in the history of religion. When Israel had that form of government called a theocracy, probably the best form of government known to man, the people went to Samuel, and said: "Nay, but we will have a king over us; That we may be like the nations" (1 Sam.8:19,20). They got a king, and their kings were a curse to them for many generations.

Conforming to Pseudo-Science

Has not the Church been conforming to a pseudo-science for some eighty years? In the year 1859, Mr. Darwin brought out his *Origin of Species,* and in 1874, he gave us his *Descent of Man,* and then both pulpit and pew began to try to conform their theological beliefs to that which they thought to be the latest word on science. No great scientist would be disgraced by following Mr. Darwin's ideas very far. But his teachings had a powerful affect on the preachers.

As a whole, the ministry was not well versed in science, and they began to follow the teachings of charlatans and quacks. They began to relegate the teachings of the book of Genesis to the limbo of rejected superstitions. We now

know that the book of Genesis is based on the best science the world knows anything about. But the teachings of Darwin, like an *ignis fatuus*, or wildfire, led the people out into a morass and bog. The Bible lost caste in the public mind and multitudes turned away from the truth.

Out of the teachings of Darwin arose the idea of creative evolution, which practically left God out of the picture. In the popular mind God became very weak and far away, and man became very wise and great.

Evolution in Religion

The Church began to conform to the false idea of evolution in religion. Le Conte's definition is: "Evolution is (1) *progressive change*, (2) according to *certain laws*, (3) by means of *resident forces*." People began to look upon religion as a matter of *progressive change*. Behavioristic psychology got hold of the minds of multitudes who began to believe that man is working his way up by a process of trial-and-error, and that every fall of man is a step upward.

The Bible distinctly teaches the fall of man. David said: "Behold I was shapen in iniquity; and in sin did my mother conceive me" (Psa.51:5). The Bible teaches that because of the fall and because of natural depravity, it is necessary to be born again. Teachers and professors began to teach that the natural impulses must not be suppressed; so-called "self-expression" soon became the order of the day, but that "self-expression" was largely an expression of the lusts of the flesh.

Conforming to the idea of "progressive change," the theologians began to tell us that religion must ultimately come in the blood, and we ran into the futility of trying to grow grapes on thorns, and figs on thistles (Matt.7:16). Dr. Paul Sloan says: "We have denied depravity, because it did not fit our self-sufficient, self-assertive spirit of the day."

Evolution and Materialism

The theory of evolution gave a great impulse to materialism, and many began to conform to materialistic views of life. Men sneered at "other-worldliness," and said, "Take care of this life, and the next will take care of itself." Worldly success became the goal of life to the multitude. The wherewithal became the central thought, and many began to follow the example of Ananias and Sapphira, and Simon Magus, and Alexander the coppersmith. The heroes who inspired Success Magazines, headlines in newspapers, and the admiration of the movies, were the heroes who got while the getting was good. People "worshipped and served the creature more than the Creator, who is blessed forever. Amen" (Rom.1:25).

Conforming to Destructive Criticism

As Christians had conformed to Darwin, and Huxley, and Spencer, and others, in science; so also they began to conform to the teachings of Baur, and Strauss, and Schliermacher, and other German critics, in the interpretation of the holy Scriptures. In England and America, preachers were hardly considered educated unless they had imbibed freely of destructive criticism. The doctrine of the Virgin Birth of Christ, the fact of His miracles, His atonement, His resurrection and ascension, the coming of the Holy Spirit, and the second coming of Christ, were passed over lightly or denied. The Church did not seem to realize that its very foundations were being destroyed. "If the foundations be destroyed, what can the righteous do?" (Psa.11:3).

Conforming to Sinful Pleasures

Perhaps one of the most disastrous of modern evils is that of conforming to our desires for sinful pleasures. Jesus Christ set up a warning signal when He said: "Remember Lot's wife" (Luke 17:32). Lot's wife had learned to conform to the society life of Sodom. She had become wealthy, and had

learned to live according to the immoral ways that were common in a godless city. She had imbibed the spirit and adopted the customs of those who lived in sin. She loved luxury and the display of wealth. She loved the balls, and the banquets, and was unequally yoked with the people she associated with in the clubs and lodges. She loved the theatres with all their licentious performances. No Blue-beard, wife-murdering representation was profane in her sight. No adulterous love-scrape that ever came out of Hollywood was raw enough to have offended her sensibilities.

And have we not conformed to similar things? Have we not put recreation in place of re-creation? Have we not built institutional churches with the idea of saving our young people with fun? We are not arguing against harmless fun, but against substituting fun for salvation.

Humanitarian Ethics For Pure Religion

Have we not been striving to conform to merely human morality? Was it not the sight of sin rather than the fact of sin that troubled us? Did we not try to make the world safe for democracy by war, and yet we see democracy decreasing and war rampant?

We tried to abolish the liquor traffic by law, and surely we ought to use every method that will help to destroy it. But, after all, do we not see the nation overrun by drunkenness? Perhaps we have learned that law is not sufficient to destroy the appetite for liquor. It is necessary to have Christ within.

We tried to destroy the red-light districts and slums by building better residences, but the derelicts moved up onto the boulevards and went out into the open country in limousines. And we learned that the slums are in human hearts, and the only sure cure is to cleanse human hearts. Perhaps we have learned that you cannot stop Vesuvius with a pill nor heal the cancer of the world with a plaster. None but Christ can cast out the devil, and none but the Holy Comforter can heal a broken-hearted world.

Conforming to a Superficial Culture

Did not the world believe that its ills could be cured with education? The Kaiser believed that German Kultur was the best, and he proposed to give it to the world. Many Anglo-Saxons believed the same. America believed that to abolish ignorance would abolish crime, and we hired a half million teachers and professors, and spent billions of money every year for education. But did not agnosticism and infidelity outrun all our educational programs? Surely we all believe in and wish to promote the noblest culture, but we have learned by experience that culture will not abolish crime. And that culture is not complete without the new birth and a life transformed by the indwelling of the Holy Spirit.

Three Great Whirlpools

Perhaps we might reduce the causes of these seven deadly sins to three: "For all that is in the world, the lust of the *flesh*, the lust of the *eyes*, and the *pride* of life, is not of the Father, but is of the world" (1 John 2:15).

There are three great whirlpools in the world. Ancient history tells us of the dangers of Sylla and Caribdis, where turbulent, whirling waters between the southern point of Italy and the island of Cicily were so dangerous to ships, and where many a brave seaman lost his life.

We have seen the great whirlpool at Niagara Falls which sucks down great logs as it swallows straws, where human lives have been snuffed out.

Then, just off the coast of Norway is the great Maelstrom, where, it is said, great ships are caught in the grip of a terrible downward suction and human beings are buried in the briny deep.

The Apostle John points out three great whirlpools where people who conform to the world are sucked down to the bottomless pit. Men and women are being drawn down by the attractions

of the world, the desires of the flesh, and the influence of the devil. "The *lust* of the *flesh*, the *lust* of the *eyes*, and the *pride of life*." These are the deadly whirlpools; these are the world conformities which doom men in destruction and perdition.

Shall we not here and now yield ourselves absolutely to God, that we may be born of His Spirit and transformed into the likeness of Christ!

"But Be Ye Transformed"

Here we have the cure for the seven deadly sins and all the other sins. To be conformed is to be made like: to be transformed is to be made unlike. The new birth and sanctification by the Holy Spirit will make us unlike. The transformed life is the separated life:

> Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and we shall be my sons and daughters, saith the Lord Almighty (2 Cor. 6:17, 18).

After all our schemes and educational programs, and laws, and reforms, we find that we have to come back to the way which Jesus taught, the way of repentance and faith in the blood of the Lamb and baptism with the Holy Spirit.

Saul of Tarsus failed to conform Israel to the law and only produced more violence and hatred.

Martin Luther was ineffective in the work of salvation until he grasped the idea of salvation by faith, and received Christ into his heart and was baptized with the Holy Spirit.

John Wesley preached for fourteen long years, and all his efforts were futile, till his heart was strangely warmed.

We may take heed to the lessons of the past, and seek God and trust in Christ, and His blood and merits, and receive the Holy Spirit which He promised to His followers.

Baker, New York.

Royal Gifts for the King

C. H. SPURGEON, D.D.

Matthew 2:11

THOSE who look for Jesus will see Him: those who truly see Him will worship Him: those who worship Him will consecrate their substance to Him. The gold and spices were presented, not to Mary, but "unto Him". The wise men kept their caskets closed till they saw Jesus, and then they opened their treasures.

Let us keep our love and our holy service for our Lord's eye and never wish to expose them to the world's gaze. The wise men's gifts were royal, with a touch of the priestly in them—"gold, and frankincense, and myrrh."

These choice offerings, especially the gold, would help Joseph and Mary to provide for the Royal Child, who was so soon to be exiled. God brought providers from the far East to supply the needs of His Son. "Remember that Omnipotence has servants everywhere." Before the Babe starts for Egypt, Oriental sages must pay His charges.

The Gospel of the Knee

1 Thessalonians 5:17

In the Solomon Islands, there is a class of native dogs that suffer from chronic starvation. They have but little spirit, and when they take hold of anything, it is not a difficult task to make them let go. A missionary told the natives how the bulldogs, when they take hold, will die almost before they will release their grasp. A native teacher speaking on "Prevailing Prayer," prayed after the lesson, "O Lord, make us bulldogs in prayer." Such indeed are the intercessors needed today. "I will not let Thee go until Thou bless me." Persistent, prevailing prayer will work the miracles and redemption marvels of the twentieth century.—*R. Braunstein.*

The inquiring mind cannot fail to arrive at a true decision if it can have access to CHRISTIAN FAITH AND LIFE.—*T. D.*

Current Religious Thought

To Character Through Christian Education

S. A. MAXWELL, M.A.,S.T.B.,D.R.E.

THE essence of the outlook of irreligion upon life is the persistent denial that in respect of values man is in any sense morally integrated to the universe which environs him. Inconceivable as it may seem, irreligion integrates man's bodily life to the world, but it regards ideals, motives, aspirations, and all moral considerations as impossible of rational harmony with his environment. Irreligion grants a high order of responsive parallelism and integration between all animal life, including man, and the natural world. Oddly enough, integration obtains only in the instinctive and the appetitive elements in man while the higher mental and moral processes are as orphans in an indifferent or inimical environment.

The essence of the outlook of religion is the persistent affirmation that the sense of freedom, responsibility, value, and dependence, as primary and unresolvable elements in the mental life of man, may be highly and effectively integrated with the environing order both physical and spiritual. These unresolvable elements are the roots of religion and constitute the matrix out of which all moral values and concepts are generated.

The sense of self-determination, or moral freedom, grows directly out of two facts: first, the incompleteness of life, hence the need of power to determine its ends; second, the actual experience in liberty both of action and purpose.

The sense of responsibility is an essential corollary to the exercise of choice. If there were no gradation in values a sense of responsibility would be impossible. This sense of responsibility is indicative of the abiding fact that choices may range from those that are desperately destructive to those that are highly socialized in motive and supremely creative in result.

The sense of dependence is the logical counterpart of the law of freedom, for the whole scale of the mental life is measured between two poles in consciousness. One we call expression, which involves the sense of freedom in the active self; the other we designate impression, which likewise involves a sense of dependence in the self acted upon. The active self always becomes conscious of a presence upon whom it is, along with the world of things, totally dependent.

These facts constitute the irreducible minimum necessary for a sound approach to a study of the method and place of religion in character. Religion is not a something arbitrarily and artificially tacked on to these great constituents of personal life; rather, religion is more appropriately classified as the qualitative expression of these constituents themselves in their unfolding in the personal history of the individual.

In common with all cultural programs and processes, religion is reasonable only if these primary senses are modifiable, have a very definite growth-history, and are responsive to educational effort. This fact does not have to be debated. Personal experience and observation arise in almost, if not uni-

versal, affirmation that human life either individually or collectively considered is capable of experiencing an amazing measure of both intellectual and moral development.

With this view of man universally held the next consideration of prime concern must indicate the method of building wholesome individuality and developing rich, purposeful personality. Are the laws and limitations within which cultural and religious guides must play their part and make their contribution, broad enough and reliable enough, and amenable enough to encourage us in our desire to build Christian character? With increasing light thrown upon this question the growing conviction is that by educational processes alone we actually make character.

Upon thoughtful and discriminating analysis we discover a well ordered process in the learning and developmental possibilities of man. This process indicates a design that expresses the desirability for the mastery of native impulses by reason, physiology by sociology, behavior by ethics, and motive by Christ. The steps or series in this process are in no sense mechanical or sharply divided by chronological accuracy, rather they are highly dynamic and of course may operate simultaneously.

Such a series of steps may be considered as an arbitrary simplification. Some critics will look upon them as dealing too exclusively with rationalizing procedures and not inclusive of the more instinctive emotionalistic, subconscious processes. It is quite true that religion involves these elements, but it seems equally obvious that the most effective way to reach these processes is through the purposive and rational elements. The higher values in life are appropriated by purpose and not by instinct. They are consciously sought and not unconsciously caught. Surely the Heavenly Father revealed by Jesus Christ approaches men always in the higher and never in the lower level of being.

The following steps are easily traced in the building of character. Whatever truth and whatever methods employed or whatever ends sought must come and follow this order.

Ideas are the dynamic doorway to the growing mind. Indeed, not only doorways but the very bread of life itself out of whose strength the whole mental life is developed. Right ideas properly brought into the consciousness and ranked in the mind constitute the exclusive method of producing character according to any chosen concept or ideal.

The power of an idea is almost indescribable in its ability to modify persons. For example, Hitler with one quantum of ideas can change the whole complexion of the German nation, while Stalin and Mussolini respectively can change the national life of Russia and Italy according to another and different quantum of ideas. The distance from Czarism to Sovietism is measured only by the power of ideas to modify individually and collectively the desires and conduct, and hence the character of a great people.

This change was wrought in a relatively short period of time by the use of *ideas*. It is a great mistake to minimize *what* is taught for ideas create desires that rush to action. The ideas incorporated in teaching materials or more broadly in the curriculum will produce a character of like nature. Whatever we desire in character must be included in *what* we teach.

Ideals can come from no other source except from ideas, for ideas associated under the notion of value and desire become ideals. Ideals become our reasons for action, being both the incentive and the goal.

Again, by way of illustration, the ideas of Hitler, Stalin, and Mussolini, organized under the suggestion of desire and action became burning ideals that flamed into reasons for action.

Or, on the opposite side, the ideas of a man like William Lloyd Garrison, the

zealous abolitionist, became his passionate ideal and reason for a heroic and self-sacrificing program of agitation that led to concerted action across the country. This ideal of freedom for the slaves became so urgent, so insistent, and so imperative in his life that he defied angry mobs and thrust aside the temporizing advice of personal friends who censured his enthusiasm. He answered them thus:

> I am convinced that human slavery is wrong and only wrong. I will be as harsh as truth, and as uncompromising as justice. On this subject I do not wish to think or speak or write with moderation. Go tell the man whose house is on fire to give a moderate alarm! Tell a mother moderately to rescue her babe from the flames where it has fallen! But do not urge me to use moderation in a cause like the present. *I am in earnest.* I will not equivocate; I will not excuse; I will not retreat a single inch; and I will be heard. The apathy of the people is enough to make every statue of liberty leap from its pedestal and hasten to the resurrection from the dead.

What modified the unassuming man of Boston into the reckless crusader? It all came about through the power of ideas organized into ideals. His ideas became not only ideals but the resources for sustained heroism of character. Ideals grow organically out of ideas. When we control the sources of ideas we will largely determine the production of character. Ideals never go beyond ideas. They are powerful as correctives in life but their greatest function is positive when they function as life-builders.

Attitudes carry a wholesome emotional stimulation, but their roots gather life from ideals and ideas already built into the personality of the individual. Defective, confusing, or unassimilated ideas do not function properly in the production of desired ideals. Surely, ideals in a chaotic or fragmentary grouping fail to produce rational and wholesome attitudes. For example, an attitude of Christian social consideration cannot precede the dynamic ideal just as the ideal is impossible and can never precede definite ideas and notions of the elements in social consideration. An idea involves and predicts an ideal and likewise ideals indicate appropriate attitudes.

Habits of conduct, both mental and physical, come forth as expressions of the ruling attitude or attitudes of the mind. Attitudes are highly significant as selective norms and the causal foundations of habits. Our habits, all the way from the repetitions of the imagination, the problematic countenance, and the minor deeds, to the chosen acts of costly heroism, may be traced back to definite attitudes obtaining in our mental life.

The attitude is a prophecy of the history which habit makes. It is in the realm of attitudes that the more dramatic and colorful modifications of character are realized. It is at this point in the character building process where crises occur and where sympathetic instruction and guidance are most needed. The effective teacher will anticipate the appearance of attitudes and nurture, redirect, remake, and sublimate them so that character will come to fruition in terms of chosen objectives.

Conduct is the inclusive term for the integrated scope of habits just as habits involved the organized sequence of deeds. We generalize human behavior and classify it in terms of our accepted standards. In true sequential order from its inception in some idea-producing experience, conduct is not a simple thing but it is composed of ideas, ideals, attitudes, and habits.

It is easy to observe the necessary unity, continuity and progress in all human conduct. Each element in the sequence, beginning of course with the idea, roots in the former and reaches into the approaching step in the process. These steps may be looked upon as nodal points but there is a unifying, though progressive, continuity direct through from idea to character.

The wise teacher will have a clear view of these steps. A problem arising at one point in the process will call for

a totally different method of guidance or correction from that needful when a problem arises at any other point. For example, defective ideas would call for one technique while defective attitudes would call for another technique. And organizing ideas into appropriate ideals will require one type of assistance while the acquisition of ideas will most surely require a different kind of assistance.

It is highly important that the teacher understand fully the Christian objective in terms of living character and conduct, but it is no less essential that the teacher understand both the pupils and the present teaching materials. A knowledge of individual differences, varying aptitudes, abilities, liabilities, introversion and extroversion and all other matters relevant to the mental life of the pupil must be known as thoroughly by the teacher of religion as by the educator or the teacher of secular subjects.

Religion deals with the personality process and is not some minor medicinal corrective, or synthetic nourishment given to make up just for the errors in living. Christian objectives and Christian processes can realize their purposes only through a program that takes cognizance of all factors involved in living the complete human life.

Character is the quality of persons produced by these processes. It is never a finished or static thing, never exactly the same at any one time that it ever was before or will ever be again. It is always changing and becoming, forming and reforming itself in terms of its stock of ideas and how normal and effective these have become ideals.

Character in embryo is a group of ideas and its history will be the eternal process of progressively improving the strength, unity, and quality of personality. This work is looked upon as dynamic, continuously changing, ebbing and flowing, first quiet and then turbulent. The set of the soul comes from its ideas and it is indeed the set of the soul and not the gale that determines quality and goals. Character is made on the seas of adventure not at the port of landing or the havens of rest.

Persons are acting religiously, or more accurately, living religiously, whenever their behavior either mental or physical grows out of ideas and impulses related to the concepts of freedom, dependence, responsibility and value. For this reason we assert that human personality is highly religious at all times, irrespective of what association it has with historical forms, creedal dogmas, or peculiar institutions and organizational forms of specific religions. That religious idealism which is most rational, most social in benefits sought, most moral, and at the same time most dynamic and rooted in genuine Christian world views, is the only idealism seriously capable of producing Christian character.

In order to produce Christian character important consideration should be given to the instruments of knowledge; hence both materials and methods can never be too highly magnified. If the primary elements of character are not received in terms of essential ideas it is impossible to produce Christian character regardless of the most perfect teaching situation imaginable. No person ever came to Christian character who did not first begin with Christian beliefs. It is evident on every hand that we need to rethink, and re-evaluate again those beliefs necessary in the production of Christian personality. If the teacher is in the Babel of chaos as to what *ideas* to emphasize it is beyond contradiction that the whole process of building Christian character is bankrupt at the very outset.

Again, the pupil must be guided in the art of deducing ideals from the mass of ideas, even though they have at times been rather cleverly presented by the instructor. Our method of creating ideals stands in need of wholesale reconstruction. If Christianity is a way of life, a real mode of supreme qualitative existence and expression, then we

must seek to guide every step in the building of such personality. No one will question that the *sayings* and *deeds* of Jesus constitute the only abiding essence capable of opening the life to the living presence and fellowship of God.

While performance tends to lag behind knowledge it is true that Christian character never precedes the actual possession of ideas and understanding necessary for Christian choices. The marvels of divine activity in human experience always come as an outgrowth of the sharing of Christian values. All conversions and transformations and uplifting challenges in character root deeply in *ideas* already a part of the mind. We are converted no higher and decline no lower than the ideational content of the mind. Education is the exclusive art of living, and learning is living.

The knowledge process is the becoming process while the becoming process is the essence of character. Christian idealism can be actualized in character in no other way. All atoning grace and divine influences do no violence to this fact and it is obvious that this truth is the basis for all successful optimism in Christian work.

The Holy Spirit must deal with these life processes but assuredly He does so through the body of Christian truth as it enters the learning process of the individual. The Spirit is identified with the creation, maintenance, and use of all truth. He does not break in as magic but abides as a creative power in the truth. He comes not as blind feeling but expresses Himself in ennobled incentive. He operates not as a force but as an inherent, living, loving suasion native to, and an element of, this redeeming truth. He achieves not by shoving aside life's normal processes but as an infusion of divine urgency, illumination, and transformation.

The divine purpose operates through this order of learning and living. It may hasten, expand, or cause these steps to move in periods of drama but it never does violence to them and not one step in the order is ever abrogated. The Christ ideal is born, fashioned, and perfected in human character only through the learning function in life.

The laws of character formation are very encouraging to those whose chief interest is the production of Christian persons. Let us reiterate, however dynamic, however transcendent, however rapid the process the whole order from the inception of the idea to the production of conduct plays its part. While life's direction, desires, actions, feelings may change in the measure of time described by a miracle there are other factors in the process that will be more gradual. The drama of choice is indispensable in the cathedral of Christian personality but there is no short route to character. It is a race whose starting point is in the theatre of choices but it is also a race that must be won under gruelling persistence expanding horizons, and increasing patience. The value of the crisis is not measured by its turbulence but by its abiding contribution. Not only what the choice may turn life from, but what it induces life to pursue and strive after.

Christian educators should have no fear but should expect and plan for the element of crisis normally associated with not one but all choices in life. The special revival technique on the other hand should so handle the challenge of choices as to constructively relate them to the larger ideals and normal process of character building. Special events in grace and experience virilizes its processes. The event *turns* life while subsequent processes build personality. In fact, the Christian life is a repetition of conversions, consecrations, decisions, and heroisms. No one should misinterpret the writer as depreciating the dramatic moment of choice whether it be as sudden as a flash bringing great tears of sorrow or whether it be as the increasing devotion and realization that brings spiritual assurance. The realization of spiritual resources is what life needs.

The whole world needs to choose Christ. Beyond question this is the weakest link in the entire chain of Christian effort. Last year one of the prominent denominations in this country with 6,209 local churches reported that 2,573 of these churches were listed as "zero" churches. That is, churches in which not a single case of choice for Christ occurred—not a convert, not a single profession, not a single person from either the constituency or any division in the Sunday School sought membership in the church.

There are thousands of churches throughout our Southland that are "zero" congregations. Trained leaders, cultured personalities, educational procedure, evangelism in various forms, dramatic revivalism, social benevolences, are all weakest at the point of creating the desire for a Saviour. We are not contending for or against any type of conversion or any methods of Christian conquest. Combine all types, all efforts, all theories, all workers and we still face the open shame of thousands of "zero" churches in the frozen congregations of modern Christianity. We are vacillating blind guides if we believe that Christian character can come to any functioning fruition until the person chooses the Christian way of life. Character is not something conferred but it is actively achieved.

Unless the facts of evangelical faith and the spirit of evangelistic soul-winning conquest can capture our Christian promotional forces we shall lose our right to honor and respect in this age of opportunity. We can not train and develop an army until we enlist it. Our recruiting officers may be technocrats at mechanizing organizations and building budgets, but what will this profit us if we are not actually winning lives to Christian faith and conduct?

IS the whole Christian effort worth while? Are our convictions based on some enduring facts both in human nature and the Christian faith? If modern secular education is building character, why should Christian idealist and enthusiast bother about the question? A few years ago we were assured that wholesome public education for all of the children in this American democracy would solve the problem of character. Not a voice can be heard today that makes such a claim. It is education with a *quality* that is most needful. It is education that gives attention to the basic elements of human personality, freedom, responsibility, dependence and value! Do these reach no deeper nor higher nor farther than just the present order of human relationship regulated by a democracy?

The Christian view of life asserts far-reaching implications while Humanism continues to worship at the shrine of public education. No one can think long on these great facts of personal consciousness without pushing out to a deeper quest as to their meaning and significance in life. Surely no one is qualified to teach Christianity who has not both felt and followed the urge of this quest. Dependence predicts God, value predicts supreme worth, responsibility predicts ultimate principles, freedom predicts a moralized brotherhood.

Christian idealism seeks to induce persons to choose the Christian view and way of life without apology, rather with a divine urgency. It cannot compromise, temporize, or tone down its evangelical facts of faith and its evangelistic zeal in conquest. This idealism deals not with trifles but with verities. Programs are subservient to principles and leaders secondary to conquest. It believes in Him who said: "Learn of Me," and it is courageously committed to the marching orders: *"Go teach,"* making it possible for all men to learn redemptively of Him.

A most significant question also confronting the teaching leaders in our churches is: *How* is the idealizing, moralizing, religious process common to humanity made Christian? Christian idealism can not be synthesized with and is not tolerant of other views which

to it must in the very nature of the case be partial and transitory while it urges the complete and eternal redemption of human life. As leaders and teachers our most vital interest in this problem concerns itself with the educational implications of Christianity experientially conceived.

The Christian life is dependent upon both the facts and the living Christ discovered only in Biblical revelation. Because Christianity is both a system of faith and a way of life to be chosen, it involves both human agency and divine agency to propagate it. In other words, the human agency by some method must teach a body of truth, a system of idealism, in order that the divine agency can induce choices and transform lives. The cardinal elements in the idealism of faith upon which the church must construct its program are clearly stated in the words of a great teacher: "First there is a personal God who is good, who cares for man; second, that there is a moral order to which man belongs, and to which human freedom is the key; third, that in the exercise of his freedom man has brought sin and disorder into the moral kingdom; fourth, the moral interests are higher than those which are merely physical." We conceive this to be the essential essence of Christian faith.

In building character we accept the view that divine energy, principles, and a Saviour are moving through all teaching effort. We can readily join with those who interpret the superhuman implications of Christian experience when it is asserted that "the religious experience known as the new birth is the product of supernatural forces, that these forces are personal; that Jesus as the revealer of God to man actively works the change within man's nature; and that the inner power and witness which He employs for this purpose is the Holy Spirit of God."

While we accept most earnestly all that can be thought of under the concept of "transforming grace," we must never lose sight of the equally significant truth that in method, "The life of conscious dependence upon God, like any other manner of worthy life, is an achievement. It has its natural roots and its supernatural ground, but for its full development there must be the commitment of the self to the cultivation of it, and to the direction of its growth. Although man may be 'incurably religious,' his experience does not reach the Christian level until moral personality has been attained and he chooses to live the religious life."

There is ample room in religious educational processes for conversions rationally and properly brought about for, "Far from being unique, conversion is shown to be a perfectly natural psychological phenomenon which can be paralleled in departments of human life other than religious." The heart of conversion must be interpreted in terms of the psychology of purpose, choice and ideals, rather than in terms of the habit-making and breaking psychology. It must be agreed that habit formation is marginal in conversion while ideal-choosing is central. It must not be measured by the degree of habit adjustment required or else we will think of the low degenerate as having a vast conversion and the tender child as having only a slight unimportant conversion. It must recognize age, individual differences, temperaments, and the whole variety of the inner life. The religious leader should never strive to repeat or duplicate some norm or sheer uniformity in the manner of beginning or developing the life in the Christian way.

Does the church have a distinctive function in Character Education? We must recognize that public education has no authority to deal with the facts and ideals of the Christian faith. No organization save the Church is committed to the teaching of Christian truth and aims at the production of such character. So eminent an authority as Dr. H. S. Tuttle, Head of the Department of

Educational Sociology in the University of Oregon, makes a very strong plea for the exclusive and unique contribution of Christian education to the character of the individual when he says,

> It is this subjective state, this suffusion of the whole being with a sense of reality and of worth, this high feeling which unifies all life experiences, which constitutes the unique contribution of religion. And, unfortunately, it is just this that the public school must ignore. With the mystical element of religion the public school has no preparation or authority to deal, even as with the intellectual it has no right to deal. In a vague way society is gratified if the individual life can find peace and poise and serenity; but for the cultivation of these moods it assumes no responsibility. Yet in this subtle subjective aspect of religion lies a force that has intimate connection with conduct.

IN our discussion, thus far, of the Christian process some things stand out as indispensable. These are best seen in our own view of the objectives of this process: The true aim of Christian Education is to bring persons into happy fellowship with God, through Jesus Christ, and to develop these persons in partaking of Christlike qualities in both the motives and acts of life.

To my mind nothing short of this will approximate the New Testament conception of our task. This objective readily lends itself to a working analysis. The religious process becomes Christian by fellowship with God as he may be observed in Jesus Christ. This fellowship begins at some point in the conscious life of the individual. This beginning in evangelical terminology is called conversion. This conversion is evaluated intrinsically in terms of decision and commitment to Christ and not by adventitious and variable elements contingent on age, personal habits, on moods of life. It is supremely an idealizing process and is always on the level of intelligent choice.

In choosing Christ one has accepted the supreme *ideal* and at the same time the supreme *real* of all the universe. The element of achieving divine nature is covered in this view for Christ accepted in the event of decision, choice or conversion, now becomes Christ the abiding Friend. The place of habit-formation is not obscured. We believe the right order, from the standpoint of psychology and human need, is maintained. To us mere instruction in pleasant social conventions by the church is not Christian education. We are not seeking in even the slightest measure to challenge the importance of guidance in habit formations, but in much of the literature today that aspect of the objective is receiving attention to the exclusion of the divine art of enlisting decisions, and then with Christ received into the heart carrying forward the work of fashioning the inner life. I feel the pragmatic, mechanical breath of habit psychology strangling and suffocating any element of the psychology of ideals.

I fully believe that we shall fail, and incidentally I hope we do, unless we move away from the abortive and pagan psychology that has already made modern education ethically impotent. We do not make character by mere conduct imitation or by souless performances. Character involves the inward formation and the outward expression. Christ must come into the heart before he can live out in human conduct.

In conclusion, I desire to leave with you the challenge so forcibly given by the late Dr. Charles L. Gooddell, Executive Secretary of Evangelism and Life Service of the Federal Council of the Churches of Christ in America. In an essay on "Have We Lost Our Personal Saviour?" he says:

> In asking the question, "Have We Lost Our Personal Saviour?" we must lay bare the very foundation of Christianity. If Christianity is a matter of philosophy, or of moral ethics, to consider the question of a personal Saviour is hardly pertinent. The whole system of religious education is at issue when we consider this theme. Did Jesus found a new system of social order? Was His chief function that of an expounder of a theory and a teacher of a creed? From much that passes current in college, theological school, in pulpit and Sunday School, it would seem to indicate that this is true, but any such attitude utterly misrepresents the case, and nullifies the supreme un-

derlying fact in the Christian religion. . . The heart of the Christian religion is not a dogma or creed but a life. It is a Personality which is the heart and center of the Christian religion. That Personality is Jesus Christ, Son of Mary, and Son of God, who came for the world's redemption, and who said "And I, if I be lifted up, will draw all men unto me."

The church is making a critical and fatal mistake in the matter of much of its teaching today. It is a matter of common knowledge that the whole system of modern education has fallen down at the point of character, and many of the leaders of Christian education are saying today that their system has fallen down at the point of Christian experience. . . If, in secular matters education is not the putting on of facts and theories, but as the word itself indicates, the development of intellectual faculties, resulting in a growing capacity to understand truth, so in Christian education we realize that it has to do primarily, not with intellectual, but spiritual processes. . . Because the spiritual background has so largely disappeared with a certain class of our religious teachers, we face a sad decrease, not only in attendance at Sunday School, but in spiritual results. Taking the country in the large, there are 25 per cent less in our Sunday School than there were twenty-five years ago, notwithstanding the increase in population and more scentific methods of instruction. But that is not the worst thing about it. The percentage of those who come through the teaching of Sunday School into vital relationship with Jesus Christ has grown less and less with the passing of the years.

Jenkins, Kentucky.

The Bible a Miracle

Explain it as we may, the Bible is a great literary miracle and no amount of inspiration or authority that can be claimed for it is more strange or incredible than the actual history of the Book. yet no book has ever thrown itself into so decided antagonism with all the great forces of evil in the world. Tyranny hates it, because the Bible so strongly maintains the individual value and rights of man as man. The spirit of caste dislikes it for the same reason. Anarchical license, on the other hand, finds nothing but discouragement in it. Priestcraft gnashes its teeth at it, as the very embodiment of private judgment in religion, and because it so scornfully ignores human authority in matters of conscience and human intervention between man and his Maker. Skepticism sneers at it, because it requires faith and humility and threatens ruin to the unbeliever. It launches its thunders against every form of violence or fraud or allurement that seeks to profit by wrong or to pander to the vices of mankind; all these consequently are its foes. On the other hand, by its uncompromising stand with reference to certain scientific and historical facts, it has appeared to oppose the progress of thought and speculation; though . . . it has been unfairly accused in this last respect.—*Sir J. W. Dawson, C.M.G., LL.D., F.R.S.*

Evangelism

The fellowship of the church is not achieved by exhibiting an air of cordiality to those who happen to come to services and meetings. That is the lesser part of our obligation. True fellowship means trying to enlist those who are won, not by accident, but by seeking. The deadwood on every membership list is made up of dormant, human souls awaiting our witness to the joy and sacrifice of our religion. The unchurched in every community are people who can be reached by the appeal of goodness. It is their misfortune and our opportunity that they have been misled or have misunderstood. Are we going to these people to offer them our fellowship, or are we dismissing them as hopeless cases?

The growth of the church by natural increase in church families is not evangelism. Evangelism means to go into the highways and byways and compel the unconvinced, by the force of our own conviction, that it is worthwhile to enter the active fellowship of Christ. The church is in acute danger of drying up from too much in-breeding, and from its refusal to be its brother's keeper.—*Edward L. Haines.*

The least amount of the Gospel there is in a hymn the more popular it appears to be with the Modernists.—*R. A. Meeks, D.D.*

The Ultimate Triumph Of the Truth

C. H. BUCHANAN, D.D., RICHMOND, KENTUCKY

OUR Saviour was an exceeding wise man, and a kindly shepherd. He knew human nature and He knew that perilous times would come and false prophets would arise to menace the truth, and, if possible, "deceive the very elect." He therefore forewarned and fore-armed His disciples against all such conditions. This He did not that His followers might be a contentious race of disturbers, hunting for heresy; but be as an army of militant souls ready to champion the sacred truth and preserve it pure and unreduced.

The great Apostle Paul was awake to like dangerous emergencies and needs, so he wisely counselled all Christians to "contend earnestly for the faith once delivered," and to "prove all things; hold fast that which is good." Here we have the inspiring spirit of all science, and rock-bottom of all orthodox Christianity—the divine charter.

These conditions make faithful church members the custodians of salvation for all the world. And because of their fidelity, many of the dissensions which troubled the Church in recent years have "folded their tents like the Arabs, and silently stolen away." Their history is vital.

Some Typical Biblical Cases

Long the skeptical world has waged unrelenting war on the Christian Book of Faith. Seeing that the Bible is their impregnable fort, the aim is to destroy this fortification, thereby undo the whole Christian system. Hence around the Bible the age-long conflict has been raging. The aim is first of all to destroy faith in the authenticity of the Bible as the Word of God, written by men of old as they were moved by the Holy Spirit.

In the days of the Deists, when Bishops Butler and Paley were defenders of the faith, the strife was with those who would not admit the inspiration of the Bible. These apologists gave us the strongest arguments for the existence of God and His revelation of Himself.

The Deists and their issue are a mere historic memory, but the dear old Bible continues to live, in spite of the fact that the "higher critics" took up the cause and continued to wage the battle against God's Word. This strife was born in the brain of eminent Jew rationalists, and was taken up by German lecturers, such as Greisbach who gave the Jena University an example of boldness before unknown, in the textual criticism of the New Testament, and Eichhorn, who lectured at Jena and at Göttingen three hours a day for fifty-two years. He did much to clear up many of the Biblical difficulties, but sowed much seed of doubts. In the long line of critics came Renan, Wellhausen and Strauss. In the latter's *Life of Jesus,* Christ was considered a mere man, and many of the mysterious portions of the New Testament were considered imaginary, or tales originated in the cloister of monks,—"the unconscious inventions in circles of Christian convents."

To dethrone the Bible the flaw-pickers were ever busy. This impulse may have originated in a righteous intention. The Bible having been often translated into various languages, needed interpretations which were written on the margins of the manuscripts. These marginal references were often put into the text by the copyists, so the sifting-out process became a necessity. But it was not always in sympathetic hands, and enemies made use of it to deprive the Bible of its hold on the minds of the people.

These defects were magnified in Strauss's *Life of Jesus,* till the German people arose in indignation and deprived him of his professorship in Zurich to which he had been elected. The people said: "We do not want our children taught such opinions of Christ." This book and Renan's *Life of Christ* stirred the evangelicals to write the vast libraries of the biographies showing Him to be an historical personage, and filled the world with most excellent commentaries which greatly enriched the literature of religion. Hence a decided victory was achieved. While a very few ever knew of the works of the German liberalists, thousands upon thousands have had the advantage of reading the excellent volumes on the *Life of Christ,* giving them a correct conception of the historic God-man, the ideal of humanity and the Redeemer of the race, thus resulting in a better knowledge of Christ.

Textual Criticism Problems

In the matter of textual or "lower" criticism another great victory has been achieved. This came of the explanation of mere words scattered throughout the Bible which have long puzzled the interpreters and dimmed the light of the Scriptures. Besides the Bible enemies have made evil use of such passages, calling them mere fiction and blunders. We shall use but two of these "mystery words" to show the victory gained:

(1) In the Lord's Prayer the Greek word (*epiousion*) "daily" long proved a problem for the scholars and commentators, Origin and Deissmann held that "no instance of it occurred in the whole of Greek literature."

(2) The other instance is recorded in Luke 2:1-3 where we read: "This taxing was made when Cyrenius was governor of Syria." This was long a great puzzle. Sir William Ramsey said: "Theological scholars generally regarded it as a tissue of blunders of the most marked and worst kind." Dr. A. B. Bruce, the great Scotch theologian, said: "One could almost wish that verse 2 had been omitted, and . . . there were reasons to believe it as a gloss had found its way into the text." Bishop Lightfoot once said that, "if we could only recover letters which ordinary people wrote to each other we should have the greatest possible help to the understanding of the New Testament."

This discovery has been made during the present century. In the year 1900, at Tebtunis, in Fayum, Egypt, in excavating a royal tomb, a great mass of papyri was found. A sacred crocodile stuffed with papyri manuscript, was found to be filled with the very Greek writings, having the very word "daily" often used, and giving the history of the era when Irenius was governor of Syria. So it turned out that this mysterious passage, in place of being a blunder, showed that Dr. Luke was the most accurate historian of his day. The papyri were written not in classic Greek of Attica, but in the coloquial Greek spoken by our Lord. This made plain problems which energetic scholars had spent a lifetime in trying to solve. Since the beginning of the present century the excavators in the holy land have unearthed thousands of evidences proving the accuracy of Bible history, and have put a most effectual quietus on many of the cavilers against the Bible.

These many solutions of Bible problems have been so often written up, with splendid books on the subject, such as *The New Testament in the Light of Modern Research, The Monumental Facts and Higher Criticism Fancies,* and, best of all, *The Bible Confirmed by Science,* etc.

In spite of all this, one often sees the old "Bible errors" dished up as defects, when they have been often disproved. With the corrections ready at hand, to see them continually referred to as facts look like a bit of "malicious meanness," an evident malice of forethought which any civil court would condemn. That these Biblical difficulties have been settled and the Bible exonerated from

so troublesome a load, is indeed a definite victory for the truth and an evident cause for rejoicing in which all Christians might indulge. *Higher criticism* is a dead issue!

Some Lingering Traces of Old Evils

In spite of these many causes of rejoicing, there are yet lingering traces of the old evils. What is more tenacious of life or more persistent in reproduction than a religious unbelief? The very degeneration of human nature lends force and seeming fitness. This "old nature" has been wrought into a philosophy and dignified by the name of *naturalism,* or as some call it, *modernism.* This means that men have given place to their baser natures and no longer strike for spiritual supremacy; and as a doctrine, it has leaked into our church life and poisoned our theology at times.

A most daring adventure in recent days is found in Dr. John Dewey's book, *The Common Faith.* His aim is to construct a Christianity apart from all supernatural agencies. He holds that the supernatural is "all man-made." Yet he tries to construct a religion on purely human grounds, which he calls "Science and Culture," without recognizing the divine. Had he been anything but an extreme *modernist,* he would have known that all real Christianity is born of the supernatural. Apart from the God-given impulse there can be no genuine Christian religion. Dismiss this and there could be no real Christianity. A Godless, so-called religion is to blame for many of the distressing conditions today,—an entrenched materialism.

In the early days of the McCormick Seminary in Chicago the professors were required to be pastors of churches along with teaching. A decided religious atmosphere existed in the Seminary. But a sentiment arose that "the students were tired of being preached at, and required science." A Dr. David Swing was then drawing immense crowds by his sensational sermons. He was closely scrutinized, with the result that charges were preferred against him with twenty-eight specifications, by Dr. Francis Patton, the president of the college. The trial sustained Dr. Patton, and Dr. Swing was expelled from the Synod. He left the Church, taking one-third of his audience with him, where he preached in a hall to his vast "mob" audiences. Dr. Patton was written up in the *Chicago Tribune* as "a sixteenth century bigot brought to Chicago to extirpate heresy." He demanded truth rather than popularity.

What finally became of this trouble-maker president of the Seminary, Dr. Patton? He was called to Princeton University, New Jersey, where he became, first, president of the University, then president of the Theological Seminary. Here he remained for twenty-five years, during which he delivered the *Sprunt Lectures* before the Union Theologic Seminary in Richmond, Virginia. In 1927 these lectures were published in book form and, of course, became very popular, as *Fundamental Christianity,* which it was, and it has been a living standard for vital Christianity ever since its publication. But what became of Dr. Patton's antagonist, Dr. Swing? He rented the Central Music Hall and preached his "scientific" modernistic sermons to vast crowds for a while, then dropped out of sight, eclipsed forever. (Hutchinson's Life of Cyrus McCormick, Vol. I, pp. 250-252.)

Erratical and Free-Thought Colleges

When Johns Hopkins died in 1873 he left $7,000,000 to found in Baltimore a Free Hospital and what became the Johns Hopkins University. The donor was a wealthy, no-churchmember Quaker merchant of Baltimore. He left no specifications concerning the character and management of the university. So when the buildings were erected, the trustees invited a Yale graduate, who was president of the University of California, Dr. Daniel Coit Gilman, to come to Baltimore and discuss with the trus-

tees his availability as leader of the new university. He proposed that this large endowment should be used to employ the best professional brains for certain approved branches of learning.

The scheme was approved and Dr. Gilman became president of the University. When the opening day came he had on the rostrum his select board of fellows, and the board of trustees, with a vast audience present to honor the occasion. The absence of prayers and the presence of so pronounced a Darwinian as Mr. T. H. Huxley, who was to deliver a scientific address, caused a tremendous excitement in the public prints, in the religious journals, and in the evangelical pulpits.

In the opening address Dr. Gilman said: "This is a real university in which the unbiased truth, intellectual independence, and freedom from the trambles of tradition are to be taught. This is our aim, gentlemen; light your own torch!"

Of course this sounded exceedingly progressive and awoke applause. But what was all this but to open the door for defiant souls like Lord Byron and his contemporary friend, Bysshe Shelley who, because of his desire to "light his own torch," and his defiance to all school authority and social morality, was expelled from Oxford College? For society to exist there must be some social standards, but all this the "academic freedom" fails to instill. It may lead to lordly individualism, but that means anything else but culture and stability. The free lance spirits would have felt it a "perfectly heavenly atmosphere" to be at Johns Hopkins where Dr. J. B. Watson, the psychologist became a professor. In his *Behaviorism*, (p.4) he denies the existence of the human soul, saying:

> No one has ever touched a soul, or seen one in a test tube, nor in any way come into relation with one as he has with other objects of daily experience.

We dare him to delete *soul* and insert *life*. By his nonsense he would reason himself out of existence.

"Lighting one's own torch" might attract the erratic and venturesome, but will such a spirit long continue? Just recently this writer, talking with a Johns Hopkins lecturer who is also on the Goucher College faculty, asked him if the Watson spirit prevailed at Johns Hopkins, or if the anti-biblical spirit which caused Trustee H. S. Dulancy to resign still remained at Goucher. To my inquiry came a quick reply: *"That is all a thing of the past."* The same statement could be made concerning other modernistic tendencies which existed in certain colleges. To the writer's definite knowledge, they too have *"become a thing of the past,"* leaving the truth to triumph. It is a fact of history that many such troublesome questions are no longer vital, and a better day is dawning at last.

Let no one deceive himself by believing that such hopeful conditions have come because of an "involuntary progress." By no means; they are due to the fact that certain invincible heroes have been willing to champion the cause of righteousness and have at last won a victory.

Human progress encourages men to step out to the unknown, and they become obsessed with fond fancies, and spend all energy to bring to pass some fancied hypotheses. Often "the wish is father to the thought," and as believers in ghosts always see them, these protagonists are very confident that at every turn of a corner they see "scientific confirmatory facts" to their fancied cause, and are blind and deaf to all else.

Science to the Rescue

It took Mr. Pasteur nearly twenty years of scientific experimenting to establish the fact that there is no such thing as *spontaneous generation* of life. This had long been a favorite belief of the French scientists; but when he demonstrated the fact that "life comes from parent life, and that man had not been formed by spontaneous generation, but was created by an organic

force in nature," certain persons took offense and said that: "he dragged religion into science." His reply was: "A scientist cares for nothing but *facts*, let the results be what they may." In spite of the many great books to the contrary and the many wise opponents, evolutionists have lugged in their pet theory on all occasions, and made it to go on all-fours, and crawl prone like a serpent.

But every great cause must have a martyr. During the Scope trial at Dayton, Tenn., Mr. Bryan volunteered to defend the State law, which forbid the teaching that "man descended from the lower animals." The jury and the subsequent State legislature sustained Mr. Bryan's defense. But the public made a laughing stock of Mr. Bryan, claiming that "he was opposed to science and progress." The laugh went on though Mr. Bryan had died immediately after the trial. The flings at Mr. Bryan were many, till in 1929, Prof. Henry Fairfield Osborn, presiding at the American Association for the Advancement of Science, made the statement: "I do not believe that man came from apes. . . . Man has always been man. The Darwin hypothesis must be reconstructed because of recent discoveries." This made Darwinism *persona non gratia*, and all around the world the joy-bells are ringing, "Darwinism is dead!" and Dayton, Tenn., built a college in memory of the martyred hero, Wm. Jennings Bryan.

A recent dispatch from New York has the information that "scientists, after prolonged investigation and the testimony of a large number of witnesses, have determined that after the heart ceases to pulsate and death seems to have occurred, the human organism continues in the state of life and death for a period of fifteen minutes." After this period no life is left in the body, and none can be restored. (Lexington, Ky., *Herald-Leader*, Sept. 12, 1937.)

In the light of this scientifically established fact, and after the cruel care at the crucifixion of Christ to see that he was assuredly dead, and after the pious care in the burial of His lifeless body, how fearful was Mr. Huxley's statement that "Christ only swooned on the cross, and in a seemingly lifeless condition He was put into the tomb in which He survived and from which He escaped to drag His emaciated body up to Galilee to keep His engagement made with His disciples to meet them there." A more shocking statement could scarcely be made; and a more thorough disproof in this distant day could not be surpassed.

The skeptical scientists have had their day, and must fade out, and Prof. Robert A. Millikan has this to say:

> If there is a man who does not believe, either through the promptings of religious faith or through objective evidence, . . . in a progressive revelation of God to man, . . . if there is a man who in neither of these ways has not come to see that there is a meaning and purpose for existence, if there be such thorough going pessimism in the world, then may I and mine be kept as far as possible from contact with it. If the beauty, the meaning and purpose of this life as revealed by both science and religion are only a dream, then let me dream on forever (*Science and Life*, page 64).

This is said by a master scientist, honored with medals by five of the leading Scientific Societies of the earth. He travels lecturing to vast groups of students, leading the world's thought by speech and example.

There is one unfailing test of any philosophy: how does it effect its followers? If one wishes to test evolution he has but to inquire into the life of Mr. Huxley, Mr. Darwin's "lion of defense." If therefore this philosophy had any soul-comforting effects, surely he should have discovered them. When he came down to the closing hours of his life what do we find? Why this: His wife wrote for him a few lines of which he approved and desired that they be carved on his tombstone:

> Be not afraid, ye waiting souls that weep;
> For still He giveth his beloved sleep;
> And if an endless sleep He wills, so be it.

What is this but a hopeless fatalism,

a picture of submission without a ray of comforting hope of a future life. Could anything be more uninviting and desolate? Compare this with the words of a staunch Christian, a member of the A. A. A. S., and leader of American thought, considering some Egyptian wheat:

> If the invisible germ of life in the grains of wheat can pass unimpaired through three thousand generations, I have no doubt that my soul has power to clothe itself with a body suited to its new existence, when this earthly frame has crumbled into dust (See Mr. Bryan's *In His Image*, p. 33).

In like manner the beloved Henry Drummond, scientist lecturer at the Glasgow University, slowly dying from a mysterious disease at the age of 46, weary of rattling the dry bones of dead monkeys and looking to the jungle for an ideal life, said to Sir William Dawson:

> I am going back to the Bible to believe in it as I once did. I can no longer live in uncertainty.

In our day many great minds in search for the ultimate reality have become weary of feeding on chaff and are making the return trip to the source of their former hopes and consolations. There never was a time when such crowds seemed hungry for the Gospel as there are today. They feel as never before the need of a guiding Star in the night by which to steer Life's bark, and find a sparkle above the fog to warrant a fair haven.

Men in their search for *ultimate reality* are coming to recognize the preeminence of God and see His unfolding power in the world. Lord Kelvin left this statement: "Some years ago I asked Liebig, walking in the country, if he thought the grasses and flowers grew by mere chemical forces. His quick answer was: 'No, no more than I could believe the books on botany describing them grew by mere chemical action.'" Men are recognizing the power and energy of God in the ever-changing world with Him at the heart and in the heat of it. On every hand there are footprints in the sands of time which future sojourners may see and take heart. A Hindoo was asked how he knew there is a God whom he had never seen? His answer was: "A camel passed my tent last night. I never saw him, but he left tracks." The *truth* is God's finger-prints in thought. Truth is mighty and will prevail.

There are axioms which have been reached: "A bitter materialism must give place to a sublime idealism." Man cannot live by bread alone. He must have the spiritual for which he hungers. In the Man of Galilee there came to view ideals by which alone the world may gain the victory.

Religious progress is not automatic, but finds its secret in the active soul-energy of personality. For men who walk this path there is a happy land ahead for all who capacitate themselves for it.

The jazz age is done. The world is no longer a grand playground. A lofty idealism awaits all mankind. There is no "divine right of kings" or dominant class to make all others galley slaves. We are all brothers, as Christ would have us to think and live.

These are some of the *ultimate truths* which have been realized.

Christmas Everywhere

PHILLIPS BROOKS, D.D.

Everywhere, everywhere, Christmas tonight!
Christmas in lands of the fir-tree and pine,
Christmas in lands of the palm-tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields stand sunny and bright.
Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace like a dove in his flight,
Broods o'er brave men in the thick of the fight;
Everywhere, everywhere, Christmas tonight!
For the Christ-child who comes is the Master of all;
No place too great, no cottage too small.

"As oft with worn and weary feet
We tread earth's rugged valley o'er,
The thought is comforting and sweet,—
Christ trod this very path before.
Our wants and weaknesses He knows,
From life's first dawning to its close."

—*James H. Brookes*

The Possibility of a Great Revival--Now!

REVEREND W. G. BENNETT

THERE are many sincere and devout people who honestly doubt this possibility. My purpose is neither to criticise nor antagonize such, but to make an honest effort to stimulate their faith.

Some hold the theory that this is the Church age, the time for gathering in the elect who shall be the Bride of Christ at His second coming, and that the great period of ingathering will occur after His return. Caution is needed here: a mistake would be fatal—fatal to faith, fatal to opportunity. Jesus says the harvest time is now! and those who accept this statement cannot lose.

Others hold to the view that the rejection of great light has thrown our generation into moral obduracy beyond recovery. And they refer to certain Scriptures in proof of their position.

There can be no controversy as to whether the rejection of light tends to the hardening of the heart; it is the teaching of the Scripture. If we are held accountable for light that we have, and also for light that we might obtain, then we are living in the most wicked generation of all history. If it is the rejection of real Gospel preaching which makes men inexcusable, which seems to be implied in the statement of Jesus: "If I had not come and spoken unto them, they had not had sin," then the case is somewhat different. In the latter case, we have almost an entire generation who are practically virgin soil for the Gospel. We speak of walking in the shadows of church spires, but that means nothing. There are those who sit in church pews at regular intervals for years and yet have never heard a real Gospel sermon; and I have met university graduates who know nothing of real Gospel preaching. This is not an occasion for rebuke, but for real pity.

"The time will come when they will not endure sound doctrine." But always some did believe then, and will now, if the right influences are brought to bear.

Always, down through all the years there have been great revivals, great ingatherings, and there may be now, if God's people will meet the conditions of prayer and faith.

IT is the will of God to save all men for all time. Peter was the especial Apostle to the Jews and Paul to the Gentiles. Peter, speaking on the Day of Pentecost, said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Peter was speaking under Divine inspiration. "The Lord is not slack concerning His promise, as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." Language can not state more clearly that it is the will of God to save all men now.

Paul, writing instructions to Timothy, his son in the Gospel, declared the revealed will of God: "Who will have all men to be saved, and to come unto the knowledge of the truth." There are no barriers on the Divine side, when praying for a revival and the salvation of lost men.

Several years ago, in a meeting, someone asked that spiritual Exegete, Joseph H. Smith, "How can one know that his prayers have been answered for a free moral agent?" His rather unique reply was: "You cannot, especially if you listen to old Beelzebub." He then related how he had become deeply concerned for his aged brother who had settled down in carnal security and quiet indifference, prayed for him, knew he

would be saved, and he was soon marvelously converted. When we get desperate over some lost soul, or a little company is brought together to fast and pray desperately for an outpouring of the Spirit, God will not disappoint us. Men who have achieved great success in any line, have been men of dominant will power.

The highest peak of prayer in the life of our Lord, was not submission in the Garden; it was when He prayed His High Priestly prayer and said: "Father, *I will.*" After making the conditions very clear, Jesus said: "Ye shall ask what ye will, and it shall be done unto you."

The meaning of prevailing prayer is prayer that has obtained its objective, or that has the assurance that it will, and this assurance is the faith that achieves. This is the kind of faith that Jacob had, when, after the long night of wrestling, he arose and crossed over Jabbok. This is the kind of faith that Abraham had, when "He staggered not at the promises of God, but was strong in faith, giving glory to God." This is the kind of faith that Luther had, when it was said of him, "he can get anything he wants from God because he will not take 'no' for an answer." This is the kind of faith that Mueller had when he said: "I have prayed forty years for two men, and they are not yet saved, but they will be for God has told me so"; and they were both saved before they died.

This is the kind of faith that will bring on a revival. But remember, it will take wilful, determined, private and united prayer to bring it on. E. Wigle in *Prevailing Prayer* has covered this whole subject of free moral agency. I will here quote from him extensively:

As I understand the teaching of God's Word, no one can correctly say that the prayer of faith may not be offered for the salvation of any sinner who has not sinned away his day of grace. In order to the salvation of sinners, the Holy Spirit moves Christians to pray for *all* sinners in the community, specifically, or generally. This fact is in keeping with the genius, scope, and statement of the Gospel. That He should do so, to make the salvation of the sinner possible, is a *necessity*, for the sinner "is dead in trespasses and in sins," and without the quickening operations of the Holy Ghost, will not, nay, cannot come to Christ for salvation—he cannot repent, cannot believe unto salvation; for: "Without *Me*," said Christ, "ye can do *nothing*;" and, because the Holy Spirit, so far as we know, never convicts the sinner and moves him Christ-ward, except in answer to prayer.

Why Are Not All Sinners Saved?

If the Holy Spirit excites Christians to offer the prayer of faith for the salvation of *one* sinner, then, He would likewise breathe the spirit of prayer into the hearts of all Christians, that they may offer the prayer of faith for the conversion of all sinners, who are within the condition of the Gospel. God is no respecter of persons. He could not give the spirit of prayer, and the power to prevail, for *one* sinner, and not do so for *any* sinner—*i. e.*, for *all* sinners. Then why are not all sinners, who are within the conditions of the Gospel, saved? I answer, because *all* Christians have not consecrated themselves to God's service, to the utmost, and used the spirit of prayer, excited within them, to the last degree possible—have not exercised all possible faith necessary to reach that result. Is not the time coming when, "all shall know the Lord?" How shall that be brought about? If possible in the *future*, as to the race, is it not possible now, as to any given community? If not, why not? Of course, utmost faith always implies utmost works "for faith without works is dead, being alone."

CAN any savable sinner be brought to repentance? I answer, yes, if the prayer of faith is offered, as it may be, before he reaches the point of irreversibility. What is according to God's pleasure, is possible. It is God's pleasure, that a savable sinner, come to repentance; therefore, it is possible to bring any savable sinner to repentance.

The salvation of sinners is the result of the operations of the Holy Ghost, through certain chosen agencies and means. There can be no question but that the Holy Ghost is competent to do His work. Then the question is: Are the means and agencies chosen to save all men competent to that end, if used as God intended they should be? If they are not, then the Gospel scheme is a comparative failure. If they are com-

petent, the end may be reached, as soon as Christians can be brought to a complete consecration to God to exercise all possible faith, and put forth all reasonable effort—giving reasonable time for the operations of the agencies, and the use of the means.

Operations of the Holy Ghost Are Conditioned on the Faith of the Church

The prayer of faith will certainly secure the operations of the Holy Ghost, at all times. The operations of the Holy Ghost will always be *in proportion to the faith of the church*, other things being equal. There are no limits to the operations of the Holy Ghost, in any case, of the individual, or community, except the *want of faith* on the part of the Church, coercion of the sinner's will, or the unpardonable sin. God cannot change.

The principles underlying prayer cannot change; and when they are brought to bear upon the Church and sinners, by an increasing and persevering faith, results must follow, sooner or later. God's methods of working are dictated by infinite wisdom, but the degree of the operations of the Holy Ghost, depends on the faith of the Church; "According to your faith, be it unto you." "Be it unto thee, even as thou wilt." God, Himself, will determine, whether He will come as the softly distilling dew, or burning flame, or thunder peal; but it is entirely for His people to determine, whether one soul shall be saved, or a score. Of course, not without the sinner's consent. The fact is, that all sinners want to be saved, and it is only a question of time, with them, as to when they will submit to God.

Circumstances in a given case, of the individual, or community, may make it far more difficult to exercise faith for victory, than in other given cases. It is easy, or difficult, to prevail in prayer for the salvation of sinners, as they have, or have not become hardened in sin. It is easy, or difficult to prevail *for* sinners, as it is easy, or difficult, for the Holy Spirit to prevail *with* sinners. Whether it is easy, or difficult, for the Holy Spirit to prevail with sinners, depends largely on the attitude Christians and the unsaved have taken toward each other; whether an attitude of sympathy, or antagonism.

But, the Holy Spirit is able so to help our infirmities, that the prayer of faith, for the salvation of any savable sinner, may be offered, if all possible faith is exercised, *before* he reaches a state of irreversible moral obduracy. No Christian may offer the prayer of faith for all sinners. God has spread this privilege and responsibility over the whole Church. The Holy Spirit will press one Christian to pray for a certain sinner, and another Christian to pray for other sinners, or, He may lead all Christians in the community to pray for a certain sinner, or one Christian to pray for scores of sinners.

The terms, on which the influence of the Holy Ghost are granted, are clear and unalterable. "If ye being evil know how to give good gifts, etc." "Ask and ye shall receive." No restriction here, as to time, or degree. "Whatsoever ye shall ask the Father, in My name, He will give it you." "If we ask anything, according to His will, He heareth us."

Effectual Conviction Follows Effectual Prayer

Effectual conviction for sin, and the conversion of the sinner, follows sooner or later, effectual prayer, for the sinner's salvation. The first always follows the latter, *if* the victory of faith is maintained. It cannot be denied that God will, in answer to the prayer of faith, grant grace sufficient for the awakening, repentance and justification of a single sinner. The regeneration of one sinner implies the employment and use of the same means and agencies that would be required in the conversion of the world. It takes as much, of everything Divine, to save one sinner as to save all the sinners in the world. The aggregate being, only, the multiplication of individual cases. The greatest

difficulty for us to overcome is a *want* of faith in God. The difficulties inhering in the subject of your prayer are God's difficulties to overcome by the operations of the Holy Ghost, through the faith and work of Christians.

But, says one, sinners are free-agents, and they may resist, and in many cases do resist. True, yet while the sinner has power to resist unto his eternal damnation, his power is practically limited, for if he has not reached a state of irreversible moral obduracy he will yield, sooner or later, rather than continue in a state of awful conviction, in every case in which the prayer of faith is offered and maintained.

In itself, the power of the Holy Ghost is absolutely unlimited, and that power will operate in proportion to our faith, up to the point of coercing the sinner's will. If God has ever saved a sinner, in answer to the prayer of faith, without interfering with his free-agency, He can do so again. That He has done so, no one will deny. If he has done so in one instance, He can do so in any number of instances, in which sinners are savable.

No sinner may be so convicted, so as to be absolutely compelled to surrender to God, but, the Holy Spirit may so open the eyes of his understanding, and quicken the conscience, as He often has done, that the sinner may so see the infinite folly, and so feel the infinife guilt of sin, that he would rather yield than be eternally damned. It is a law of the human mind to yield to the pressure of those motives whose power over the mind is greater than that of opposing motives, while the power is still left to yield to the greater.

To illustrate: I call the attention of a child, standing on the railway, to the coming train, and immediately he springs from the place of danger; while the stupid inebriate, lying on the track, heeds not the note of warning. The motives to obey God, infinitely outweigh all motives to continue in sin; hence, if they are so pressed upon the mind and conscience, as to bring sin and holiness, an eternity of guilt and punishment, and an eternity of purity and happiness, to an impressive degree in proper contrast, the truth being accompanied by the power of the Holy Ghost, to the degree that it may be, the sinner will, in every case, yield from choice, if he has not sinned away his day of grace.

The Prerogative of the Holy Ghost and the Church

It is the privilege of the Holy Spirit, and of the Church of God, to press the sinner to a final choice of eternal life or eternal death. Only those who have gone so far in sin that they have lost their balance beyond recovery, cannot be reached: they have lost their balance forever!

You may specify the wickedest, savable man in the whole community. Is it possible to believe that God will save him? If it is possible for God to save him it is possible for us to believe that He will, because the power of the Holy Spirit to help the infirmity of our faith is equal to the power of God to overcome the resistance of the sinner. The power of God to save, and the power of the Holy Spirit to help us to believe, are equal and one; hence, if it is possible for God to save the sinner, it is possible for us to believe that He will.

To illustrate the principle involved, we will suppose a Christian in any community, becomes deeply interested in the salvation of sinners in his community, and breathes his heart's desires to God that He will save the lost. His mind, and heart, and faith fix on a single sinner, but, somehow as he prays, other sinners in the community come before his mind. Now, if he has selected these names promiscuously, or because of some peculiar relation they may bear to himself, geographically, relatively, or doctrinely, he continues to pray and work for their salvation, and all are saved. On the same principle, why may not all sinners in a community be brought to repentance, if all Christians

in the community will do their whole duty?

The author of *Philosophy of the Plan of Salvation* gives an account of a man of his acquaintance, a notorious and profane atheist. By the persuasion of pious relatives, who had long prayed for his conversion, he was induced to attend a series of religious meetings, where he was brought to see his condition as a sinner, and to exercise saving faith in the Lord Jesus Christ. "Old things" having "passed away, and all things became new," the change was so strikingly great that it was obvious to all who knew him. He immediately sought reconciliation with his enemies, and asked their forgiveness, and tried to benefit them by leading them to Christ. He began to visit from house to house, laboring and praying with his neighbors, and inviting them to attend religious worship on the Sabbath. When converted, one of his first acts, although he had heard nothing of any such act in others, was to make out a list of all his own associates then living within reach of his influence. For the conversion of these he determined to labor as he had opportunity, and pray daily. On his list were one hundred and sixteen names; among whom were skeptics, drunkards, and other individuals as little likely to be reached by Christian influence as any other men in the region. Within two years of the period of the old man's conversion, one hundred of these individuals had made a profession of religion. This account is not exaggerated; the old man is living, and there are a thousand living witnesses to this testimony.

If the facts in these two statements were possible in two separate communities, and if actualized through the efforts of Christians, single handed, how much more ought we to expect them through the combined efforts of all Christians in the community?

A poor infidel drunkard, with such a hell of conviction within him, exclaimed: "No other sinner can have sinned so damnably as I have sinned! No hell can be worse than I endure! Oh, that I could sleep and never wake again!"

Elizabeth Adamson, of England, whose sense of guilt and condemnation, when convicted for sin, she declared, compared to racking pains of body: "A thousand years of this bodily suffering, and ten thousand more joined, are not to be compared to a quarter of an hour of my soul trouble." How long will a sinner resist such conviction?

Seemingly, the Holy Spirit, sometimes, almost compels sinners to yield. This power of the Spirit becomes the power of God's people, by enduement.

During the revival at Utica, New York, under the conduct of Mr. Finney, a Mr. Weld, a young man of great influence in the place, became bitterly opposed to the meeting. He was determined not to hear Mr. Finney preach. Sunday morning he went to church expecting the pastor would preach. However, Mr. Finney preached, taking for his text: "One sinner destroyeth much good." The preacher drew a vivid picture of Mr. Weld, and he was pierced by the sharp arrows of truth. Monday night he spent in his room, alternately walking his room and lying on the floor in agony, angry, rebellious, and yet, so convicted that he could scarcely live. Just at daybreak, while walking back and forth in his room, he said a pressure came upon him that crushed him to the floor, and with it came a voice that seemed to command him to repent, and repent now. He said it broke him down to the floor, and there he lay till late in the morning; his aunt coming up found him on the floor, calling himself a thousand fools, and, to all appearances with his heart all broken to pieces. He was soon converted.

How long will sinners resist such conviction? If God convicted one, or more sinners thus, can He not convict any sinner thus? Has a sinner ever been thus convicted who did not yield, if God's people maintained the victory of

faith, as in the instances just mentioned?

In 1857, during the great awakening that began in New York, Christians had such power with God, that when they united to pray for any particular sinner, he was sure to be converted. The most hopeless and forbidding, apparently, were brought under its almighty power and saved. Men felt impelled to pray, seemingly, by an irresistible impulse. The union of Christians, engaged so intensely, in intercessory prayer struck the ungodly with amazement, and brought them to their knees in penitence.

What Has Been May Be Again

The power of the Holy Ghost has, in many instances, operated to such a degree, that as hardened savable sinners as live, this moment, have been saved. If the hardest of the hardened, have once been saved in answer to the prayer of faith, why not again? Sinners are free-agents, and the sinners who have been saved (in these meetings) are free-agents, and yet, they have been saved from choice, because they wished and consented to be saved.

"If the prayer of faith is once offered, in behalf of a sinner, can that sinner be eternally lost?" Yes, if doubt gets into the hearts of Christians, but not if the victory of faith is maintained. He cannot because he will not.

"But," says one, "that is practically compelling the sinner to be saved." Then every sinner who has ever been saved has been practically compelled to be saved, for every sinner who has ever been saved, has been so pressed, by the Holy Ghost, in answer to the prayer of faith, and so pressed by the Church that he yielded. "But," says another, "that is practically relieving the sinner of responsibility." Then, every sinner who has ever been saved, has been practically relieved of responsibility.

Nay, so far is the sinner from being relieved of all responsibility that he is compelled to decide his own eternal destiny. If you can persuade, as you may, a sinner to leave sin before he becomes so wedded to sin that he cannot be persuaded to change his relations, is that compelling him to change his relations? Is that practically relieving him of responsibility? No one will say it is.

A Proper View of Christian Responsibility

This gives us a proper view of the responsibility of Christians, regarding the salvation of sinners, and, never until Christians understand, and will meet their obligations, by the grace of God, will this world be brought to repentance. Until the sinner is so pressed, by the Holy Ghost, in the efforts of the Church, that he either yields and is saved, or resists unto his irrevocable damnation, there is still a fearful responsibility on the Church regarding his salvation, as well as upon himself. If he yields, and is saved, the responsibility of the Church ceases, as to his conversion. If he rejects his last call the responsibility of the Church forever ceases, as far as any effort to save him is concerned.

The foregoing by Mr. Wigle, to my mind, makes it very clear that God can, in answer to prevailing prayer, not only convict men, but without coercing the human will can so convict that they will yield and be converted; and hence with the will of God to save all men, clearly revealed, Satan can be overcome, the opposition of the human will subdued and conquered by conviction, the Church can bring on a revival that will save a multitude of our generation, clarify the moral and spiritual atmosphere, check the drift of our civilization toward paganism, and save our country from financial ruin, anarchy, crime, and Communism.

Someone asked a President of a college, that had been built for the education of the poor whites of the South, what it cost to build such an institution. His reply was: "Simply for some one to die." Bernard Shaw says: "Nothing great was ever accomplished except by violence." The upward trail of the hu-

man race has been marked by blood. Jesus said: "The kingdom of heaven suffereth violence, and the violent take it by force." We are a generation of ease lovers. We are visionary, not men of vision; we want to accomplish great things, but we want it to be done easily, with little discomfort to say the least. God is calling for men who will "stand in the gap and make up the hedge."

I believe even now there are many noble Christians, who would burn at the stake rather than deny Christ; but because that is not, at the present time necessary, we move on easily, quietly, with little concern, or little thought that any thing can be done. But like men walking over volcanic mountains, already beginning to heave with internal fire and explosives, our world is heaving and rocking with the throes of revolution that may send our coming generation to the stake.

"A revival has always been God's answer in every age of scepticism. Society has always moved forward by dips and swells. We are now in a dip, but the swell will come and come soon if God's people will cry day and night unto Him." (Taken from W. G. Bennett's book, *Pentecost, Its Scope, Power and Perpetuation.*)

What Does Revelation Reveal to Us?

J. W. NEWTON, TOCCOA, GEORGIA

REVELATION is the great book of prophecy. To believers of the early Church it made known the history of that Church, and to us it makes known the character of God's dealings with the earth from "the last days" onward to eternity. What has it for us of the present? To learn this we must get our bearings as to some features of the book.

Its first chapter tells the origin and purpose of the Book. Christ takes special pains to make these known right at its beginning. Given by God,—to Jesus Christ—sent by His angel messenger to His servant John to be written down by him for the servants of Jesus Christ; is not that a wonderful origin for a message? ought we not to give special heed to it?

Christ gives John a special charge as to his writing:

> Write therefore what thou hast seen, and the things that are, and the things that are about to be after these (Rev. 1:19).

This literal rendering gives the force or the original, especially its last two words, *meta tauta*, after these. John had been seeing a special revelation, which he writes in the first chapter. Then come the "things that are," in chapters two and three, the seven messages to the churches. The messages are divided into three and four in two ways; in the first three the charge, "He that hath an ear, let him hear what the Spirit saith unto the churches," comes *before* the message to the overcomer: in the last four it is placed *after* this message.

A most important difference is that Christ's coming is specially emphasized in the last four; a revelation that the messages to the churches are for this present time, the churches not being mentioned after the message to Laodicea, chapter 3:22. The four in which Christ's coming is revealed must therefore go on to the end of the church period, which is signified by the *meta tauta* of chapter 4:1, literally "after these things," the division mark given by Christ in 1:19.

Declension Foretold

The seven messages give no roseate picture of progress in spirituality and heavenly-mindedness. Instead, the last

three give just what might be looked for if they are the truth and if we are now living just before Christ comes for His Church. Have you been greatly troubled by that which you see in the churches? Here is Christ's own answer to all the questions of His people. Sardis, Philadelphia, Laodicea are the Protestant churches at the end of the present period, as foreseen by Christ and revealed through John.

Note, first, that almost two thousand years ago Christ made known what we now see; what a proof of the words of Christ, "Thy Word is Truth" (John 17:17). Second, what a comfort to know that in the midst of the signs of Sardis and Laodicea we also find the bright picture of the Church in Philadelphia! Read over and over Rev. 3:7-13; Christ's words will be to you, if you have real faith in Him, like light from His heavenly presence. Amid all the deadness, formality and Modernism that may be seen, we still have Christ and His wonderful word. "I come quickly; hold fast that which thou hast, that no man take thy crown." How His words ring out down the ages to cheer and comfort and strengthen! We have a wonderful Saviour and a wonderful Book.

Fourth, the Roman Church is pictured in the fourth message, that to Thyatira, but far more fully in chapters 17 and 18. It requires 42 verses to picture the fate of the false bride of Christ, the "great Harlot." If awed or troubled by the work and words of the great city, read these chapters, and especially the words of the voice from heaven in 18:8: "Strong is the Lord God who judgeth her." An organization like that of Rome could not escape being noticed in this prophecy, and chapters 17 and 18 depict her greatness and her doom.

After the Churches, What?

There is a significant promise to the Philadelphia saints of reward for their faithfulness in Rev. 3:10:

> Because thou hast kept the word of My patience I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

This goes beyond the coming of Christ for His Church, and is the first of eight similar expressions. They are people whose treasure and heart are on the earth. For all such there stands this forecast of this hour of temptation which is to try them that dwell upon the earth.

Of what do chapters 4-19 mainly treat? of judgment—Christ being the Judge. In chapters 1-3 Christ is revealed as to His relation to His Church; in 4-19 He is revealed in His future relations to Jews and Gentiles; in 20-22 are revealed His final, His millennial, and His eternal relations to all of these. Thus this wonderful Book reveals Christ in all of His relations which His people need to know, so that the Book is not only a revelation *by* Christ, but a revelation *of* Christ Himself.

The two great subjects, then, of chapters 4-19 are Christ as Saviour and Christ as Judge. This is the case with chapters 1-3 in His relations with His Church; in 4-19 He is dealing with Jew and Gentile; in chapter 20 are to be seen His judgments upon Satan and upon the unsaved dead; also His blessing upon both heavenly and earthly (millennial) saints.

To faith these revelations are of very great value, and we see why Christ says (1:3):

> Blessed is he that readeth and they that hear the words of this prophecy, and keep the things which are written therein: for the time is at hand.

Note that this is the first of seven times which this word "blessed" [happy] occurs in the Book. Do you desire to be happy? Reading this Book and keeping its precepts are the key to the secret.

A Book For This Day

Every Bible and every New Testament has this Book in them, in all of the many hundreds of earth's languages and dialects in which they are printed,

in all the millions upon millions of copies in which they have been issued, and in all these copies lies the secret of present and eternal blessedness! Is not this a most wonderful truth? Christ Himself, the Creator and eternal Lord of this earth, has pronounced these wonderful words of blessing.

No other book ever written pronounced such a blessing upon its readers. Is it any wonder that Satan and his dupes hate this book, and destroy every copy they can of it and cast doubt upon its wonderful words? All beings who hate man and seek to destroy the happiness of mankind are arrayed against Christ and His Revelation of their doom who refuse Him, and of their eternal blessing who yield themselves to His love and kindness.

The reading and hearing and keeping the things therein have in them a blessing for this very day, for these dark, troubled days in which we live. Are you unhappy, depressed, despondent? Then read this Revelation of Jesus Christ, asking Him to give you deliverance from sin, doubt, unbelief, selfishness. Turn your back to these and all linked up with them, and your face to Christ: this is repentance. Tell Him your need, your evil heart of unbelief. Read and pray over the Revelation Christ in His love for sinners has given.

In it Christ reveals Himself as Saviour, as Deliverer, as Judge of all the earth. To learn more of Him read John's Gospel, which tells of Christ here on earth as man and God; while in Revelation Christ reveals Himself as He is in heaven and eternity. Satan and his angels are multiplying lies about Christ; Satan being the father of lies, John 8:44. Read that and learn who is leading men to write lies about Christ and those who have written of Him. In Rev.20:1-3, 7-9, you can read the doom of Satan, and in 21:8 and 22:15 you can learn the doom of his followers, of those who have rejected the love and mercy of Christ, and chosen the way of unbelief and rebellion.

Christ's "Come"

When on earth as man, Christ sent out that call in Matt.11:28-30: "Come unto Me all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Now turn to Rev.22:17 and read:

> And the Spirit and the bride (the Church) say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.

None other but Christ ever spake such words of life as these. Millions on millions have come to Him and found them true. Every sinner living on the earth can come to Jesus Christ and prove the truth of His words. Reader, have you come to Christ?

Christ as Saviour and as Judge

The special message of the four Gospels is Christ as Saviour; that of Revelation is Christ as Judge. Psalm 22 reveals Christ as Saviour, the second as Judge. The object of Satan in putting forth Modernism at this time in the history of the Church is to degrade Christ and deify man. The root of Modernism is Satan's original lie, "Ye shall be as gods." In the garden of Eden man had every possible blessing and failed utterly. In the garden of Gethsemane Christ knelt alone in the greatest agony ever known in this world, and overcame perfectly.

Now the lie is being instilled into men's hearts and minds. "Ye are gods," while all around are the signs of man's complete failure in keeping every trust committed to him. But in the midst of all this scene of human ruin men are saying: "We are gods." But Christ is showing His mighty power as Saviour by bringing multitudes to Himself in every land, revealing Himself to them, giving them fullness of faith, victory over self, sin and the world, answering in them His prayer in John 17 for His own.

Go to the Bible Conferences, the Victorious Life Conferences, hear the testimonies given by young and old, hear the messages given by Christ's servants, how the Scriptures are being opened, and learn how wondrously Christ and the Holy Spirit are manifesting the power of Christ's Gospel in the hearts and lives of His people. Read Christ's words in the prayer of John 17:22,23:

> And the glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me.

Here is unfolded Christ's provision for sinners to be made like Christ here in this world; as far above Satan's "Ye shall be as gods," as heaven is above hell. Here we learn the love of the Father for those who have believed in and on Christ: "and hast loved them as Thou hast loved Me." This, reader, is the *truth,* it is one of the revelations which the Holy Spirit has made of that which is hidden in the secret of God's presence.

The Holy Spirit through Paul revealed much concerning the indwelling Christ; these revelations in John 17 are a wondrous revelation of Christ and the Father.

But in Revelation in chapters 4-18, 19:11-21 Christ is revealed as Judge in three series of judgments upon the earth, each having seven parts, twenty-one in all: seven seals, seven trumpets, seven bowls. Interspersed among these are various interludes, the most important of which for the present is chapter 7.

The Revelations of Chapter 7

It is in two parts, because Christ has taken the Church out of the earth, and there are left Jews and Gentiles. The Jews are taken up in verses 1-8; the Gentiles in 9-17. Here is found after the Church has been taken out from the earth, "a great multitude, which no man could number." This great multitude is made up of "all nations, and kindreds, and people, and tongues."

It is noteworthy that this great multitude *"stand before* the throne and before the Lamb;" while the elders who represent the Church, are described as *sitting* upon thrones *around* the throne. The sitters are clothed in white garments with victor's crowns on their heads; those who stand wear "white robes" and hold palms in their hands, the emblems of triumph and victory. In every way the two descriptions denote differences, but with one common characteristic — "white" — garments and "white" robes.

But the numbers represented by the twenty-four throned elders must be immeasurably greater than the "great multitude" of persons embraced in the company in chapter 7. While they are a "great multitude," they must be as saved ones of "the *hour* of temptation" (3:10), like a drop compared with the ocean of the saved who are gathered in the resurrection of all the saved (1 Cor. 15:51-53) from the beginning down to that moment. No attempt is made to give their numbers, they are so immense. But they must be shown in heaven in some way, hence the twenty-four throned "elders" representing this immeasurable number.

But there is *One Being* in this book Who stands out immeasurably far above all created beings, Who is revealed in the first verse of the book and all through it till the very end. The Revelation reveals Jesus Christ as He is and as He will be eternally. He is the key to the book all through, as He is to the whole Bible. Everywhere in it He is "Wonderful" (Isa.9:6), but nowhere more so than in this last and greatest prophecy of Scripture. He is Wonderful in the four Gospels, Wonderful in the Prophets and the Psalms, but here at the very end of the written Word, how full and complete the revelation is!

And this revelation of Jesus Christ is specially for us at this closing up of the Living Word of God. For us who are living at the very end of this dispensation is there a special value in the blessing pronounced upon the reader,

the hearer and keeper of the things written therein. If the time of their fulfilment was then at hand, how much more is it at hand now, when we are two thousand years, nearly, nearer the time of these things! Every part of the book is speaking to us who are living in this day. Revelation should be read and heeded. In it Christ is speaking to us as nowhere else. Note in 5:8-10 the actions and words of the throned elders. Reader, are you saved *now?*

The End of All Finally Revealed

It is noteworthy that from chapter 20:7 to the end there are nine verses describing the end of the unsaved, while forty-six are used to describe the blessings of the saved millennial and eternal. We need to bear in mind that earthly things have to be used to picture and symbolize revealed things. Hence Revelation is a book of symbols, as is shown by the use of the word "signified" in the first verse. It is *semaino,* meaning to make known by signs, or symbols, to indicate. The unseen and unknown has to be revealed by the known as is seen all through the book. Read 1:12-20 for the first example of this. The seals, the trumpets and the bowls of wrath are symbolic; how much more are the final descriptions!

But note that in 21:3,4 there are no symbols. Study those two verses. They most certainly are for our comfort and strength in these "last days" of "perilous times" (2 Tim.3:1-5). There are no more cheering, comforting words written than 21:4:

> And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.

Are not those wonderful words of life? This is God speaking through Jesus Christ and by John, making known these truths. They reveal what God has in mind to do for those who have believed in His Son. His presence banishes all that is the result of sin: no more sin; hence no more death, nor sorrow, nor crying, nor pain! is not that a most wonderful description? What an awful contrast to verse 8:

> But the fearful (cowardly, *deilois*), and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

In contrast with this we read in 20:6:

> Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

Do you wonder that Christ asked, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" He knows what the loss will be, and to save men from this loss, bore the wrath of God, and died on the cross, that "whosoever believeth in Him should not perish, but have eternal life." Read Mark 8:36; John 3:16; 1 Pet.2:24, "Who His own self bare our sins in His own body on the tree."

The words of warning in the Revelation and the words of comfort are for us now. The world will not heed them, will not heed anything from God and of God. Men are busy with the world, just as they were in the days of Noah and in the days of Lot (Luke 17:26-30). The flood came when people were busy, as did the destruction in the days of Lot; but the divine record is, "it destroyed them all." So is it to be at the end of this age; Christ is calling, is saving all that believe and obey. Where do you, reader, stand?

My Bible means to me a gallery of beautiful portraits. Portraits of men and women with like passions as myself. They sinned, and murmured and rebelled as I do. So my soul clasps hands with them across the intervening centuries, and from them I have learned better how to live and to see farther into the reasons of God's dealings with men. —*Mrs. Ann Foster Ellis.*

An Appreciation of Abraham

ROBERT HENRY MILLER, D.D.

ABRAHAM was a master of the art of getting along with folks, an art which he had abundant opportunity to practice, for he was constantly journeying. The story of his life is a succession of new scenes and new peoples.

He was equally a master in passing on to posterity the vision and purpose which shaped his entire life—the pure worship of God.

These two elements in his success point to two complementary virtues which he possessed. First, he knew how to make concessions in matters of minor importance. Second, he was immovable in respect to his major purpose.

Lot, the proverbial nephew of a rich and childless uncle, provided Abraham's virtue of getting along with folks with an abundant opportunity to exercise itself where charity is said to begin—at home. The shepherds of Lot, inspired no doubt by their chief, quarreled with the shepherds of Abraham over wells and pasture lands. Abraham, esteeming peace above property, said:

> Let there be no quarrel between us, or between our shepherds, for we are brothers. Choose the land that you would like to have. I will take what is left.

Lot, looking with covetous eyes, not for the first time, upon his uncle's wealth, surveyed the land and chose the river bottom, leaving Abraham the hills where water and pasture were less abundant. Living with others has been said to be a matter of give and take, a good deal more give than take.

In the course of time Lot was kidnapped by a gang of invaders from the North. Abraham might have said, "The youngster gets what he deserves. God is punishing him for taking the best of my land." Instead, he raised an army, rescued Lot and his company, restored the stolen property, and said to the grateful people who would pay him for his trouble,

> I have raised my hand to God Most High that I will not take so much as a thread or a shoe string in payment for what I have done.

Abraham was a good neighbor.

A man of such exceptional conduct will always attract the attention of his fellows. We are not surprised to see a neighboring chief, Abimelech approach him with the proposal that they make a treaty of peace. Abraham said,

> I agree, provided one injustice is made right. Your shepherds stole a well which my servants dug. Abimelech answered, This is the first I knew of it. Surely, I will make it right.

When Abimelech had done so, Abraham appeared upon the scene, driving *seven ewe lambs*, a gift to Abimelech. What gift could punctuate a quarrel more suggestively than seven ewe lambs? Abraham had a sense of humor! Folks that cannot laugh are almost sure to fight.

Probably the sorest trial of Abraham's life arose in connection with his desire for a son. At the suggestion of Sarah their home became polygamous by his union with the slave, Hagar. When the latter saw that she was to become a mother, she despised her mistress, who would be satisfied with nothing short of the expulsion of Hagar. Hagar left home, therefore, but not for long. Between death in the desert and submission to Sarah she chose the latter and the household was restored for a time.

In the meantime Ishmael was born to Hagar, and, thirteen years later, Isaac was born to Sarah, seventy-five, and Abraham, who was one hundred.

During a household festival at which three-year-old Isaac was weaned, the two boys, having inherited from their mothers a dislike of each other, were involved in an altercation. Sarah caught sight of Ishmael, mocking her darling Isaac, who, upon the occasion of his weaning, must have afforded perfect inspiration for the mimicry of sixteen-

year-old Ishmael. Sarah was furious. "Drive out this slave and her son."

The thing "was very grievous in Abraham's sight on account of his son," Ishmael, nevertheless, for the sake of peace, he "rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and gave her the child and sent her away." He had learned to make concessions for the sake of harmony.

While Abraham would yield in minor matters he was immovable in respect to his major purpose.

He first appears before us in the act of risking family, fortune, and even life itself for an ideal. As the worship of one God seemed impossible in the land of his kinsmen, he left home, accompanied by his wife and nephew, with no very definite notion of his destination. Arriving in Palestine, famine prevented a long residence there, so he continued his journey to Egypt, returning later to Palestine.

Near the end of his life he called his chief servant to him and charged him with a John Alden's mission to distant Haran, the ancestral home, to find a wife for Isaac. The servant was quite like any man who faces a woman upon this subject. "What if she won't?" he thought.

So he said to Abraham, "If the woman will not come, shall I take your son to Haran to live with her there?"

Upon some matters Abraham would yield. He gave away his best land for the sake of peace with Lot. He sent his son Ishmael into exile to preserve the harmony of his home. But send Isaac to Haran? No! That would defeat the ideal which had directed the whole course of his life.

"See that you do not take my son to Haran," he said to his servant. "If the woman is not willing to follow you, then you are free from any obligation to me. But remember, you are not to take my son to Haran." This was the spirit with which he clung to his ideal of developing among his descendants the pure worship of one God.

Through thousands of years thousands of voices have been raised in eulogy of this great man. Among them all probably the most significant was the tribute of his neighbors, spoken in the hour of his sorrow, while he was negotiating with them for a burying ground in which to lay away the body of his beloved wife, Sarah. The children of Heth had come together to show him sympathy. Abraham addressed them:

> I am a stranger, a transient, among you. Sell me a plot of ground where I can bury my dead out of my sight.

They answered:

> Hear us our honored friend. You are a prince of God among us: in your choice of all our sepulchres, bury your dead. None of us will withhold from you his sepulchre.

The tribute was sincere and beautiful, and eminently deserved.

Abraham's success in getting along with folks and in writing his ideal across the centuries was compounded of two essential qualities. He knew how to yield in matters of little importance; he was a Gibraltar of fortitude in support of his major convictions. These qualities of character won for him the respect of the men of his own day. They also have made him a citizen of every age and of every land.

North Manchester, Indiana.

For Whom Did Christ Die?

Twelve shipwrecked men were laboring in heavy seas in an overloaded boat, when one of the seamen, in order to lighten the boat, deliberately sprang overboard. The rest were saved.

For which of the eleven did the sailor give his life?

If Christ died for all, He died for each; for no one more than another, and no one omitted. The sun shines for nineteen hundred millions of mankind; but I know that it shines for me, and would tomorrow morning if not another soul survived on the globe. So Christ loved me and gave Himself for me.—*Arthur T. Pierson.*

For Your Scrap Book

A Christmas Meditation

C. H. MENGEL, D.D.

Matthew 2:1

OF all the historical facts associated with the birth of Jesus Christ, none is more interesting and stimulating, from a human standpoint, than the Visit of the Wise Men from the East. These early visitors to the Christ Child are enfolded in an atmosphere of deep oriental mystery and extraordinary heroism. They seem to have been animated by entirely different motives than most people of the present generation.

Two factors of modern life had no controlling influence over their action. The one is the economic, which always counts the cost of every action in dollars and cents. This is not the supreme criterion in determining our course of action; and yet it is one of the most predominating factors in modern life. There are some things for which it would be advisable, if necessary, to give everything else. This corroding influence of modern materialism did not rob the Wise Men from the East of their higher spiritual aspirations. The cost in time for preparation and the journey; as well as in equipment and gifts was not to be compared to the great joy of seeing the King and paying homage unto Him. So they came from afar to find the King that was born, and when they found Him, they gave Him gifts, and departing again came to their own country.

Neither were they affected by the modern attitude that expresses itself: "it's none of my business" or "that's out of my line." This lack of interest in anything outside one's own line may result from the high specialization in every department of human conduct or because of a lack of proper remuneration for services rendered. In either case, refusal to interest ourselves in anything outside our own particular line is a prominent characteristic of our time.

What would have resulted if Moses had refused to interest himself in anything but the flock of sheep under his care? What a different story would be told if he had not stopped and given attention to the burning bush?

What a different story we would have to tell if the good Samaritan had modernistically passed by the unfortunate man, even as the Priest and the Levite did? He might have excused himself by saying, "it's none of my business." He was a foreigner, and why should he care?

What interest had the Wise Men of the East in a babe born in Judea? They were aliens. Of course they had an academic interest in the matter. But why should they take the time and make the great expense to go on this long and hazardous journey? The general tendency of the present day would have advised to the contrary. Had they belonged to the politicians of their day, we might have found some excuse. But why should they turn aside from their accustomed occupations and make this journey?

Of course it is difficult for us to understand, because of our modern attitudes and practices. But they were unaffected by these. They were not deterred by any training that constricted them to one particular course in life. They were free men, who could at will follow any light that might come athwart their pathway. When they saw the star they followed its gleam until it led them to the place where the King lay. What joy and peace they would have missed if they had refused to go

to Bethlehem, on the pretext, that the birth of the King in Judea was "none of their business."

Winona Lake Assembly

DEAN J. A. HUFFMAN, D.D.

FOR more than forty years Winona Lake, one of America's beauty spots, located in northern Indiana, has been dedicated to the cause of religion, education, and wholesome recreation. The name of Winona Lake has become known far and wide, and is a household world in many thousands of homes.

For these four decades the purpose for which Winona Lake was dedicated has been the jealous object of pursuit by those who were called to give headship to the institution.

There has never been a time in Winona's history when considerable emphasis was not given to the study of the Bible. The Bible Conference, which has attracted people from great distances, has been an annual feature. The Bible Conference has been under the direction, since 1922, of Dr. William Edward Biederwolf. The present School of Theology, which is recognized as an outstanding American Summer Seminary, strong in the defense of evangelical orthodoxy, with Dr. William Edward Biederwolf as its President, and Dr. J. A. Huffman as its Dean, was begun in 1922.

A high-class Chautauqua has been one of the regular features of Winona's program for many years.

Due to the changes which have come about as a result of the introduction of the automobile, requiring paved streets, and a necessity recognized, and required by the State, that of an extensive sewerage system, placed upon Winona Lake a burden of debt, under which she struggled for more than a decade.

A little more than a year ago, under the leadership of Dr. William Edward Biederwolf, a plan was devised, and through his splendid efforts, the goal of raising enough money for the complete payment of Winona Lake's indebtedness, and the refinancing of the Institution has been practically accomplished, and a new Winona is in the making.

A new charter has been secured from the State of Indiana, which perpetuates the original objective for which Winona Lake was organized. An entirely new Board of Directors has already been formed, with Dr. William Edward Biederwolf as its President, Dr. W. H. Houghton as First Vice-President, Dr. J. A. Huffman as Secretary, and R. G. LeTourneau as Chairman of the Executive Committee. The name by which the Institution will be known in the future is Winona Lake Christian Assembly, Inc.

It is the determination of those who have labored for the perpetuation and reorganization of Winona Lake Christian Assembly, Inc., that the Institution shall be committed, for all time, to a vigorous and aggressive defense of the great fundamentals of the Christian Faith.

Accordingly, a Doctrinal Statement has been formulated, same never to be amended or altered, and signed annually, by each member of the Board of Directors. The Doctrinal Statement, which has been incorporated into the charter of Winona Lake Christian Assembly, is as follows:

DOCTRINAL PLATFORM OF WINONA LAKE CHRISTIAN ASSEMBLY, INC.

1. We believe that the Holy Scriptures in their entirety, both Old and New Testaments, are the inspired Word of God; that this divine inspiration was given in such a way as to furnish us with an absolutely infallible and authoritative Bible as a rule of faith and practice.

2. We believe that there is one God existing in three persons: Father, Son, and Holy Spirit, equal in power and glory.

3. We believe that Jesus Christ was conceived by the Holy Spirit and born of the Virgin Mary; that while on earth He was possessed of two natures, divine and human, in one person, and that as the Eternal Son of God He has precisely the same nature, attributes, and perfections as God, and is worthy of precisely the same worship, confidence, and obedience.

4. We believe that Jesus Christ voluntarily assumed the sinner's place in substitutionary atonement, for the sins of mankind by the shedding of His blood upon the Cross.

5. We believe that Jesus rose from the dead in the same body, though glorified, as that in which He lived and was crucified; that He ascended into heaven, and is in His present life our High Priest and Advocate, and that from thence He shall visibly return to judge the quick and the dead.

6. We believe that the Holy Spirit is a divine personality co-equal in power and glory with God the Father and with God the Son; and that He is the Executive of the God-head in all the Kingdom activities.

7. We believe that man was created by God in His own image, and after His own likeness, and that man is, therefore, in no sense the descendant of brute ancestry.

8. We believe that no one can enter the Kingdom of God until he is "born again" of the Spirit of God according to the teaching of Jesus Christ, receiving thereby the gift of eternal life.

9. We believe in a coming judgment for all mankind issuing in eternal reward for the righteous and eternal punishment for the wicked.

This declaration of purpose shall never be amended, modified, altered, or changed as to the statements hereinbefore set forth.

New Year

What you are in January you will probably be in all the other months of the year. Prepare for them neither by apprehension, nor too sanguine anticipation. Apprehension of fortune will only deplete your body and gloom your soul and unfit you for any trouble that may come. On the other hand, if you expect too much, disappointment will be yours. Cultivate faith in God and the feeling that He will do for you that which is best, and you will be ready for either sunshine or shadow.

The other eleven months of the year will not all be made up of gladness or of grief. The cup that is all made up of sweetness is insipid. You need a few drops of the sour. Ask God rightly to mingle the acid and the sacchrine.

Between these just opened gates of the year and the closing of those gates, there will be many times when you will want God. There may be illnesses of the body, or perplexities of the mind, or spiritual exhaustions to be healed and comforted and strengthened. Start right, and you will be apt to keep right. Before the ship captain gets out of the narrows he makes up his mind what sea-route he will take. While you are in the narrows of this month, make up your mind which way you will sail, and unroll your chart, and set your compass, and have the life boats well placed on the davits, and be ready for a smooth voyage all the way across, or the swoop of a Caribbean whirlwind.—*T. De Witt Talmage, D.D.*

Good Tidings

Would that this Christmas might mark the end of our monopoly of His Gospel, of our attempt to hold it fast with Western moulds, and machinery, and that we might return to the full simplicity, the bold universality and the fearless and exclusive supremacy of the Christianity of the New Testament, and move now out across the whole world with the generous, jubilant message of the first Christmas morning—"Good tidings. Good tidings of great joy to all people. The Saviour is born. The Saviour of all mankind."—*Robert E. Speer.*

The Christmas Symbol

Only a manger, cold and bare,
Only a maiden mild,
Only some shepherds kneeling there,
Watching a little Child;
And yet that maiden's arms enfold
The King of Heaven above;
And in the Christ-Child we behold
The Lord of Life and Love.

Only an altar high and fair,
Only a white-robed priest,
Only Christ's children kneeling there
Keeping the Christmas feast;
And yet beneath the outward sign
The inward Grace is given,—
His Presence, who is Lord Divine
And King of earth and heaven.

—*Author Unknown*

CHRISTIAN FAITH AND LIFE seems to me to exceed any other that has come to my notice, in weight and spiritual value. I cancelled two other subscriptions in favor of this one.—*Rev. H. S.*

Christmas Cheer

JOSEPHINE RAND

The winter winds are blowing cold;
The waning year is growing old;
But o'er the hills the sound of bells
To men a gladsome message tells:
To us a Child is born! Hear! Hear!
A Son is giv'n! Good cheer! Good cheer!

Peace on the earth, good will to men!—
The angels' hymn we hear again;
While with the throng on shining wing
Men voice the prophet's cry and sing:
To us a Child is born! Hear! Hear!
A Son is giv'n! Good cheer! Good cheer!

Upon His shoulder shall be laid
The government, tho' long delayed;
And His dominion shall be sure
As long as sun and moon endure.
To us a Child is born! Hear! Hear!
A Son is giv'n! Good cheer! Good cheer!

The prince of Peace shall reign supreme:
The blessed age of which men dream
Shall dawn at last, night flee away,
His kingdom come for which we pray.
To us a Child is born! Hear! Hear!
A Son is giv'n! Good cheer! Good cheer!

Prayer for Revival

LAWRENCE KEISTER, D.D.

When we assemble in this place
O Lord, do Thou appear,
With friendly face and saving grace,
While we by faith draw near.

More real Thou than human friend,
More wise and kind and true,—
Thy Spirit send and kindly lend
To fashion us anew.

Let prayer lay hold with firmer hands
And praise engage our hearts
While joy expands and love commands
As God His love imparts.

Give us, O Lord, our Pentecost
And call the young and old,
Who now are lost and tempest-tossed,
To come within Thy fold.

No fault nor failure let there be
As we Thy service try,
Give us to see men come to Thee,
Hear Thou our earnest cry.

The Red Light—and the Green

LUCY MABLE TEBBETTS

When you're worked and toiled and struggled
In an earnest kind of way;
When you've put aside life's pleasures
And forgot to stop to play;
When you've pressed along life's highway
With an aim you thought was true
Toward a goal that once was distant,
But then almost came to view;
When you've nearly reached the signal
That you thought would point ahead—
Lo! Suddenly, instead of green,
The stoplight turns to red!
Then you gasp in consternation—
Just cannot believe your eyes—
So you stop your little motor
And you cringe in dead surprise,
For you never dreamed of danger—
You were sure you ruled the road.
But your engine now is silent,
'Twill not pull its heavy load.
Now you think of all the nightmares,
This, perhaps, is just one part.
You can't fool yourself; you're conscious.
Pain cuts deep into your heart.
And you feel so sick and lonesome—
You alone—at that stoplight—
And you wish that God would call you—
Home—away from all the fight.
Then you cry out for His mercy
And, indeed, He answers not,
'Cept, "Be brave, my child," He murmurs,
"For the battle is not fought."
How you'd like to be the hero
That your God had hoped you'd be!
But a mist comes o'er your vision—
It is very hard to see!
Then you cry out in your anguish,
While self-pity comes with fear,
And you wish another trav'ler
Offered just a word of cheer.
Yes, they come to you and tell you
How the signals red they've seen—
How they've also felt life's sorrows
Till the red lights turned to green.
Then you think of that Great Sufferer
Who endured such sin and pain,—
That one Christ who lived and loved us—
—Never once did He complain—
How the light had turned to crimson,
And the earth in terror shook,
When He reached that one great milestone,
And the cross for us He took.

The Bible is a book of faith, a book of doctrine, a book of morals, and a book of religion, a book of special revelation from God.—*Daniel Webster.*

Prayer is the register of your conscious growth upward; and no man ever grew upward who did not grow through difficulties.—*Harris E. Kirk.*

Aluminum

W. B. Landon, Phar.D.

IF any man has any doubt as to the things of God, and especially His Word, the Bible, let him go out in the field and consider the Mud (Clay).

From the fact that the earth and the surrounding atmosphere is made up of ninety-two elements it is sufficient to indicate that the earth was supernaturally created for a great plan or purpose.

The composition of Mud is mostly Aluminum, silicon and oxygen. Mud, Mud and what is more common than Mud! But this Mud so common, so ordinary, contains shining Aluminum.

The Bible says: *"In whom are hid all the treasures of wisdom and knowledge"* (Col.2:3).

Aluminum is now taken from bauxite, but can be taken from Clay, Aluminum is fast becoming a Universal metal and in the earth's crust it is estimated there is 8%. From a laboratory curiosity Aluminum is now being used in great quantities for automobiles, airplanes, streamline trains, furniture, tank cars, steam shovels, washing machines, wire, pipe, beams, bridges, public buildings, monuments, wall paper, paint, ink, photography, book covers, nails, roofing, insulation, etc.

The Bible says: *"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints"* (*Chosen ones*). (Eph.1:18).

Let the mystery of Mud awaken you to the mystery of salvation by accepting the Lord Jesus Christ, and then out of your corruptible body of carbon, hydrogen, oxygen, nitrogen, calcium, potash, phosphorus will come, at the coming of the Lord Jesus Christ, an incorruptible body that will live forever.

Aluminum is a romance in its various uses, and of its uses, let the Aluminum Flare, containing three pounds of unpolished Aluminum powder in its ingredients, and which will give approximately 350,000 candle power, awaken you to the Flare of the Lord Jesus Christ on the Damascus Road, which Paul said was brighter than the noon day sun.

Let the mystery of Aluminum cause you to seek the mystery of salvation which is only in the Lord Jesus Christ —"The Light of the World."

The way of living 60 years and the way of living forever is by the Lord Jesus Christ. The first comes by being born in the flesh—the second by being born of the Spirit by accepting the Lord Jesus Christ as Saviour.

The Way of Eternal Life

1. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).
2. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12).
3. "And this is the record, that God hath given to us eternal life, and this life is in His Son" (1 John 5:11).
4. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12).

As soon as any man, anywhere, says, "Lord Jesus, I come to Thee, I am a sinner, Thou art the Saviour, I take Thee now as my Saviour, and give my soul into Thy hands," regardless of feelings, he has eternal life by the same power that hid Aluminum in Clay.

Waiting for What?

Psalm 39:7

A Christian who had known the joy and wonder of accepting Christ as his victory had fallen into darkness through failure. He knew the way back; he confessed his sin, yielded anew and told God that he accepted His gift of Christ as his sufficiency. But somehow the old joy did not return; he wondered what more he should do and how long he would have to wait for the blessing to return. Then he turned to the Word and read this in Psalm 39:7: "And now, Lord, what wait I for? My hope is in thee." "Oh, I see," he exclaimed gladly to himself, "I am waiting for some feeling or some other manifestation. But it is all done. My hope is to be in Him.

I will let it rest at that." If you have yielded all to God, and if you know that his Word offers Christ as your sufficient grace, *what are you waiting for?* God's set time to work in giving victory and the fulness of the Spirit is always "now". Future expressions of the Spirit-life may safely be left with Him. Only our unbelief is a bar to "letting God" *now.—S. S. Times.*

The Real Trouble With the World

The trouble with the world at the present time, is that men have been too busily and exclusively occupied in adjusting themselves in a number of ways to the present world and to the opportunities which it affords them for the satisfaction of their needs and desires. There has been of late years a growing neglect of that which is far more important and that is our relationship with the spiritual world, and more especially with God Himself, without the knowledge of whom, and His aid and guidance, life must be a failure, not only in the case of the individual, but that of civilization itself. The only hope for the world is not education or scientific discovery, but a Return to God, and union with Him through our Lord Jesus Christ.—*Frederick W. Neve, D.D.*

We are in an age that has substituted relativity for reality, psychology for prayer, and inferiority complex for sin, social control for family worship, auto-suggestion for conversion, reflex acton for revelation, astronomical intimidation for the fear of God, and the spirit of power for the power of the Spirit.—*J. P. McCallie.*

Through gates of prayer we enter
The way to glory bright,
Where saints surround their Savior
In heaven's courts of light!
—*Rachel Anderson*

The Library Table

Two of Dr. Harry Rimmer's Polemical Books

The Harmony of Science and Scripture, and **Modern Science and the Genesis Record,** by Dr. Harry Rimmer, published by Erdmann's Publishing Company, Grand Rapids, Michigan. Price, $2.00 each volume.

THESE are two of the most fascinating and instructive books this writer ever read; especially is this true considering the question discussed. This statement is made after a half-century of Bible study and close reading of the best grade of books.

In the defense of the Bible they are masterful, convincing, and invincible. They go at once to the heart of the subject in hand, and with scientific certainty reach their Q. E. D. The author, Dr. Rimmer, shows himself to be thoroughly equipped, of scientific frame of mind, a thorough research man, who has had a marvelous experience in the work in hand. These books will explain why it is that the "$100 premium offered by the Record Bureau to any person who can prove that there is one scientific error in the Bible" has never been claimed. The impression grows that the reward will never be claimed.

Vol. I, *Harmony of Science and Scripture* is a book of 283 pages, beautifully printed, cloth bound, and stamped, side and back, in gold. In it the author shows plainly that "the works of God and the Word of God are in perfect harmony." Five of his chapters are given to the following: "Modern Science and the Ancient Book; Modern Science and Jonah and the whale; Modern Science and Noah's Ark; Modern Science and the Deluge, and Modern Science and the Long Day of Joshua." Over these topics the scoffers have long laughed; but Dr. Rimmer shows plainly that "they laugh best who laugh last." He has turned the laugh on many of many a skeptical scoffer whose unbelief and ridicule are based upon simple ignorance of the Scriptures and their effect on mankind.

He seems to have leveled his guns first on "Jonah and the Whale" because this Bible story is upon almost every one's mind and is a trouble to the minds of many. Our author shows first that there is no "whale" in the Bible story. The whale has a small throat and could not swallow a man; but there are fishes, such as sharks, that could and have often done so. Recently a spermwhale was captured and in his stomach was found a live man who had been thus imprisoned twenty-four hours.

The story is shown not only to be possible, but probable and scientific, just as the Bible relates the story. In all of the five problems discussed, Dr. Rimmer lays the science of the Bible stories plainly before his readers, showing that the Creator was a master scientist, and in His revelation of His doings He never contradicts Himself. God the author of the Scriptures is also the author of science, so the two harmonize perfectly. This book is a scientific commentator of much of the Bible which the skeptics have long ridiculed. It is a most valuable book.

Vol. II, *Modern Science and the Genesis Record,* is a book of 370 pages devoted to the creation story as told in the first chapter of Genesis. The story is taken up day by day, to each of which is given a whole chapter, crowded with shrewdest thought, vast learning and scientific lore. In this book the author appears at his best. He writes as an expert in history, ornithology, ichthyology, astronomy, anatomy, medicine, evolution, botany and religion. On any of these subjects he speaks with authority. His pages often sparkle not only with vast learning but with keenest wit and sarcasm, which delivered before an audience often produced an uproar of laughter at the opponent's expense. Why not? Any man is entitled to the effects of his thought, even if that should be all folly.

Over this Genesis story of creation a most bitter strife has long been raging. Back of it are two theories of creation. One is the direct fiat of God, such as is found in the words: "God said let there be light"; the other theory is the evolution hypothesis, called Darwinism. This hypothesis makes no pretentions to discovering sources. It assumes the existence of life,—one of the greatest of mysteries; and also assumes the atmospheric conditions favorable to the development of various species,—another world mystery. All this Moses omits and looks to the word and works of God for all creation.

Dr. Rimmer makes it very clear that while the evolution theory is based upon mere guessing, Moses in his Genesis records is absolutely scientific. There is never a mistake, or an omission; all is exact and true to its allotted sphere, to reproduce always "after its kind." To the present day this law holds good in all nature, which fact Dr. Rimmer brings out very clearly in his chapters. In doing this he gives Darwinism a *sola plexus blow.* This he does from his vast scientific knowledge of nature all about us.

Dr. Rimmer also shows that evolution is rapidly losing out among right thinking men; though some would turn the world upside down to see it succeed.

With tears, sometimes, they admit that their pet hypothesis is a "lost cause." Darwinism is dead; evolution is a waning star, soon to sink out of sight. There is not a chapter in all of his book in which Dr. Rimmer does not triumphantly show Moses' story to be strictly scientific while evolution is a mass of guesses yet unproved. In doing this he renders an untold benefit to souls whose faith in the Bible has been shaken by the persistent assertions of the evolutionists. For just this purpose the books of the *John Laurence Frost Memorial Library* are being written and published. The two books being here reviewed are Volumes one and two of that library. (For a full statement concerning this Library, see Dr. Rimmer's article in the July '37 issue of this magazine, page 238.)

While our author is a live man, fully awake to the absurdity of much called evolution and has a keen sense of the ridiculous, he is ever serious and dignified in all of his treatment of God's Word. Throughout these two books, there runs a deep strain of reverent piety. He never forgets to honor God's Word or His Son our Saviour. Many of the chapters in Volume I, and all of them in Vol. II, lead up to Christ, the keystone of the whole Bible. Each chapter is climaxed with a tribute to the Lord Jesus Christ. This is scientific and logical; for to deny God's Word is to deny His Son; and this means to deny all the good accomplished in the world by Christianity.

A man so splendidly equipped as Dr. Rimmer should have the hearing of the public; and he has. That he lectures much at large, especially before vast student bodies, is not only due the man, but is a tribute to the age and to our citizens of today.

To the reader let me make the plea: Buy and read Rimmer's contributions to *The John Laurence Frost Memorial Library,* and help the worthy cause of saving the faith of young ministerial students, by putting them in touch with this noble, religious cause.—*C. H. Buchanan.*

Reviews of Recent Books

All Reviews are by Dr. Harry Rimmer, unless Otherwise Indicated

[All books reviewed may be ordered through this magazine]

What Is God? By J. Oliver Buswell, Jr., Zondervan Publishing House, Grand Rapids, Mich. Cloth, $1.00; paper, 65c.

All commentators and students have noted that the Scripture never concerns itself with argument or proof concerning the fact of God. Beginning with the premise that God is, the Bible proceeds to set forth man's whole duty to God and God's program in redemption for the eternal ages. It has been left to the servants of God to set forth any necessary arguments or reasons that may be required to convince the inquiring mind that God is. In every age there is a certain spirit of skepticism which demands proof for the most obvious facts. "God has not left Himself without witness in any age." But these evidences have not always been apparent to the sin-darkened mind. It is characteristic of the age in which we live that printed arguments sustaining and proving by evidence the reality of God, are coming from the press in a constantly increasing stream. Not the least of these great modern apologies for God is this book by the eminent President of Wheaton College. The book is Volume II in "The Lamb of God" series, which will consist of five volumes.

The scholarship of Dr. Buswell is manifest all the way through this noted compendium of information and evidence concerning the Nature, Person and Work of God. The first chapter

deals with the Scriptural definition of God. The setting forth of the attributes of God in the first chapter is highly reminiscent of the structure of the Westminster Confession of Faith which is, of course, to commend that chapter in the highest possible terms.

Dealing with the Trinity as an established and demonstrated fact in the ordered revelation of God's Person and Nature, the author exalts the Lord Jesus Christ in a manner fitting to the Nature of the Saviour.

The book concludes with an answer to the five primary questions upon which reasoning predicates his case. The subjects of these questions are:

The Universe; Teleology; Anthropology; Mentality; Morality.

The book is so written that it will delight the scholarly and at the same time it will prove of unquestioned value to any one who can read the English language. In the simple and homely metaphor of one of our mountain friends, "This man has put the deep things of God on the lower shelf where the children can reach them."

Sin and Atonement. By Dr. J. Oliver Buswell, Jr. Zondervan Publishing House, Grand Rapids, Mich. Cloth, $1.00; paper, 65c.

Volume III in "The Lamb of God" series by this highly esteemed author successfully maintains the high note begun in Volume I and carried through the second volume of this series. There is no problem of modern thought that maintains so consistent and eminent an impact upon the consciousness of humanity as does the two-fold problem of sin and atonement. Science and philosophy dare not reckon with sin because they have no cure for this universal disease. So science ignores its existence and philosophy denies its reality; but Christianity, with that unassuming, rigid honesty that distinguishes our faith from world religions, boldly faces the reality of sin because Christ is the cure!

Dr. Buswell sets forth in this third volume of his notable and attractive series, the nature and consequence of sin. Proceeding then to a discussion of the Atonement, he presents a brief history of the doctrine, refuting with pitiless logic the erroneous theories that have intrigued the wayward thoughts of men who were wise above that which is written. With uncompromising finality, the author presents substitutional atonement as the only hope of a lost world. It is set forth as God's means of redemption. Concluding with a personal application of the benefits of Calvary, the book presents an evangelistic spirit that is typical of the ministry of this Christian educator.

It is to be regretted that the book is here and there marred with minor typographical errors, which we trust will be eliminated in future editions.

Art and Morality. By Washington Gladden, D.D. 16 mo., cloth, 81 pp. Price, 25 cents. Frank J. Boyer, Publisher, Reading, Pa.

A frank treatise by this popular author on Art as that portion of man's work which is inspired by the love of beauty. Not all the beautiful actions of men can be called artistic, but the author insists that the artist who deals with human life shall not divest himself of his humanity; and that he shall not conceal his sympathy with goodness and purity and honor. A beautiful and economical Christmas gift.

Christianity and Positivism. By Jas. McCosh, D.D., LL.D. 12 mo., cloth, 370 pp. Frank J. Boyer, Publisher, Reading, Pa. $1.25.

The thinking is generally so clear, and the style so animated and luminous, that any person of average intelligence and culture may understand and enjoy the discussion; and no such person who has begun to read the work will be likely to rest satisfied till he has finished it. This book grapples directly with the vital questions. Every reader must admire its fairness. It is all the better adapted to popular reading from having been written to be delivered to an audience.

Behold Him. By Dr. J. Oliver Buswell, Jr., President of Wheaton College. Zondervan Publishing House, Grand Rapids, Michigan. Cloth, $1.00; paper, 65c.

Such part of the American public as are familiar with the leading men of the Christian world, are well acquainted with the name of Dr. Buswell. The college over which he presides in the suburbs of Chicago, was originally founded as a citadel to defend the Christian faith and to this hour has never departed in the slightest particular from the high and holy aspiration of its founders. When the late Dr. Blanchard laid down his labors, a fitting successor was found in the present occupant of the President's chair, Dr. J. Oliver Buswell, Jr. Dr. Buswell has been a prolific writer, consistently accepting the historical orthodox position in all of his discussions of the Christian faith. He is now bringing forth a series of five volumes entitled "The Lamb of God" series. "Behold Him" is Volume I in that series; three others of which are reviewed in these columns.

The outline of this volume loses nothing by the simplicity of its structure but is rather enhanced in value by that fact. Picturing the historical Person of Christ against an historical background, the author summarizes his evidences, condensing all that is essential and adequate to what may be termed "the heart" of the book. Indeed, the entire movement and sweep of this writing which approaches a climax in the section that deals with the Deity of Jesus, flow between the banks of history and evidence forming a stream that is irresistible as it reaches its crest in the conclusions concerning the authoritative record. Holding that the Bible is infallible, Dr. Buswell presents the evidences of the Witness of the Spirit, the effect of the Book on human lives and the unanswerable argument of the fulfillment of prophecy.

Introducing the coherence that the Bible manifests with the entire body of truth in man's possession, the section concludes with a skillful summary of the negative results of critical investigation.

If the argument begun in Volume I is successfully sustained throughout the four volumes which are to follow, these works will constitute an invaluable and essential contribution to the literature of the modern church.

It is most unfortunate that the first edition of this first volume should be forced to carry almost a full page of errata. "To err is human," but we know that books in defense of the faith are most viciously scrutinized by the enemies of that faith and we trust that the future volumes in this series may be more carefully proof-read.

My Bible. An Apologetic. By W. B. Riley, D.D. Wm. B. Eerdmann's Publishing Company, Grand Rapids, Michigan. Cloth, $1.00.

To one who has known Dr. Riley for many years, the task of reviewing any work that comes from his pen is a pleasure that is always accompanied with profit.

Dr. Riley deals in his usual style, with a situation that he terms "the battle in the churches." With the clear insight and inescapable logic that has ever characterized this great standard bearer of orthodoxy, the author sees clearly that the whole problem is one of the credibility of the Scriptures.

The book is nicely printed in clear type, being typical of the famous Eerdmann series of $1.00 books which have done much to build up an adequate present-day literature of the Christian faith. It is a book of 155 pages, attractively bound in dark blue, the title being inscribed in gold letters. The 150 pages contain eight chapters on the origin, credibility, authenticity, scientific accuracy and practical value of the English Bible.

The book is reminiscent of the entire ministry and life of Dr. Riley and is one of the most readable books this editor has reviewed for a long time. The author pays his usual and expected tribute to the Person and Work of the Saviour, acknowledging Him, as he ever

has, to be an incarnation of God and the only Saviour of man.

Taking up seriatim many of the ancient and outworn arguments directed against the Scripture by the foes of the faith, each in turn is answered simply, graphically and conclusively. We know of no better recent work to be put in the hands of a student of high school or college age. At the same time the book is mature with the philosophy of fifty years' experience and research. The oldest and wisest saint will find a great deal of fresh inspiration in reading these pages. We are constantly amazed at the perennial youth of this great saint of God and the amount of work he is capable of accomplishing. Not the least of his indispensable contributions in the realm of polemics is this latest book, "By Bible."

The Christian Life. By J. Oliver Buswell, Jr. Zondervan Publishing House, Grand Rapids, Mich. Cloth, $1.00; paper, 65c.

This is Volume 4 in a series entitled "The Lamb of God." It is a book of 115 pages printed on good white book stock in a clear and crisp type, unusually easy to read.

Dr. Buswell is President of Wheaton College at Wheaton, Illinois. It is enough to remind the reader that Wheaton College is perhaps the best known, if not the largest, center of learning that is dedicated to the fundamentals of the Christian faith.

The plan of the book is clear and simple, being built upon the inescapable premise that mere personal subscription to a system of doctrine, or any organized creed, does not constitute a Christian life.

The four chapters of the book begin with the unity of the plan of redemption, proceed through rules of Christian conduct and climax in the progress of Christian life. Chapter III, dealing with rules of Christian conduct, contains a vast amount of helpful, suggestive and courageous material vitally needed in our church life today. We are all familiar with the quibble, "the worldly minded and carnal Christians who seek to excuse their own indulgences in questionable things by the argument that those things are not expressly forbidden by the Scriptures." This sophistry is thoroughly quashed in the author's discussion of rules of Christian conduct. Especially strong is the paragraph in this section that deals with the indulgence of Christian men in alcoholic beverages.

This volume is on a par with the three volumes that preceded it in this series, which is as high a commendation as it is necessary to make. By all means read "The Christian Life" and share in the fruits of the logic and thinking of this eminent Christian educator.

Lord, I Believe. Walter Emerson McClure. Wm. B. Eerdmann's Publishing Co., Grand Rapids, Michigan; cloth, $1.00.

Yet one more of the dollar books in the Eerdmann's series. In passing may we say "may their tribe increase."

This book is a series of brief, but satisfactory, comments on the Apostles' Creed. The ten chapters are compressed into 138 pages, clearly printed on a soft tone white book stock and are nicely bound. The outline and plan of the book are simplicity themselves.

The author is pastor of the Covenant Presbyterian Church in Detroit, Michigan, and these are evidently condensed versions of sermons that the pastor has preached on the subject of the Apostles' Creed. Realizing the essential value of Christian doctrine as a foundation for living, Dr. McClure sets out to preach the Word, using as his structure the magnificent outline of the good news arranged by the fathers in the Apostles' Creed. Beginning with the essential nature of belief, the author proceeds to focus that belief in the Person of God. Disallowing the scholarly pantheism so thinly veiled in much of our modern literature, the author centralizes faith in a God Who is a Person. The simplicity of the argument for the Personality of the Heavenly Father is one of the charming sections of this book. Pro-

ceeding from that standpoint to the fact of Creation, the evidences of science are challenged to refute the credibility of the Mosaic cosmogony. The sufficiency of God being established, satisfaction with his work is the logical conclusion. As an essential transition, the author then presents Jesus Christ, God's only Son and our Lord, as the center, not only of the Creed, but as the most conspicuous person in the history of the human race. The explanation of the mystery of Jesus is set forth in terms that are not only satisfactory but inspired.

Recognizing the element of the supernatural as the basic premise of Christianity, this author has no difficulty in harmonizing his reason with the miracle of the Virgin Birth.

The chapter that deals with the Incarnation is as it should be—the high point of the book. This statement is not meant to detract from the equally effective, authoritative and reverent handling of the Crucifixion and Resurrection of the Saviour. In these days when it is smart to be skeptical and when infidelity alone seems to be the mantle in which those who seek fame must garb themselves, it is refreshing to find a man of courage, scholarship, conviction and faith who will write as does Dr. McClure. The certainty of the finality of Christian revelation is unconsciously breathed into every paragraph of this book. The triumphant annunciation of the Lord's return in physical and bodily person is the logical and satisfactory conclusion of the book. In passing it may be said that it would be difficult to find a man who is sound in the faith, scholarly in understanding, evangelistic in spirit, evangelical in principle, soundly rooted in all the major doctrines of the Word of God who did not think aright concerning the Second Coming of our Lord.

This book will prove to be a satisfactory polemic to place in the hands of any intelligent doubter who will read it with care and understanding.

Until the Flood. By John H. McComb. Wm. B. Eerdmann's Publishing Company, Grand Rapids, Mich. Cloth, $1.00.

An acceptable addition to the Eerdmann's series of dollar books dealing with the Christian faith. This volume consists of eight sermons printed in the usual Eerdmann style, in a nicely bound volume of 107 pages.

The first sermon deals with Noah's carpenters, an unknown company of undoubtedly skilled workmen whose good qualities were insufficient to save them. The author bases his argument upon the supposition that the eight members of Noah's family who alone were saved through the flood, constituted an insufficient company to have completed the structure of the ark. From this ingenious proposition, the author reasons to the indisputable conclusion that we are surrounded by a host of acquaintances and friends who may never enter the ark that is Christ unless we, their fellow citizens and constant companions, shall point them to the Lamb of God. This sermon constitutes a remarkable article to place in the hands of the moral man who is indifferent to the claims of Christ. Indeed, it could be well reprinted as a tract and widely distributed for that single purpose.

The sermon on the Righteousness of God pays tribute to the Christian doctrine of imputation in very clear and logical terms. A high note of reverence for the revealed facts of Christianity and a basic understanding of the necessity for atonement before God could forgive, characterizes the argument of God's Righteousness. The author clearly sees that a substitutionary sacrifice was as necessary to vindicate the character of God as it was to cleanse the unrighteous from their guilt.

As it is impossible to adequately cover this book in the brief space allotted to the Library Table, we can only conclude by saying that the other sermons are on a par with the high note established by the first two chapters. It may be ordered through this magazine.

Get this book! It will strengthen your faith and prove a real aid in your testimony to your friends who are still outside the Grace of Christ.

General Biblical Introduction: From God to Us. By H. S. Miller,M.A. The Word Bearer Press, Houghton, New York. Price, $2.00.

At long last, the Christian world has in its possession an adequate and satisfactory book on Biblical Introduction. Several notable attempts have been made to produce such a work, but Professor Miller, late of the National Bible Institute, of New York City, has succeeded marvelously in his new work. The book is cyclopedic, comprehensive, and above all comprehendable. The matter is arranged in orderly fashion, exhaustively indexed and numerically paragraphed for the convenience of the teacher.

Although primarily intended as a text book in the field it so well covers, the book is readable and attractive to the casual reader as well as to the advanced scholar. Its value is further enhanced by the fact that it is not only a masterly book "about the Bible", but it is also a definite aid in the study *of* the Bible. Any teacher, pastor, or group leader could use this book to advantage in church schools and home classes, even though the book is indispensable to any college class that would really cover the subject. As far as this editor knows, the book must be put in a class by itself, as it is unique, distinct, and stands alone among the many writings that have preceded it in the field of Biblical Introduction.

The author has approached the subject in a scholarly and scientific manner. The historical background is given due prominence, the chronology receives an outstanding presentation, and the facts of recent discovery in the realm of archeology are fitted into the structure of the book with rare discernment. The section devoted to versions of the Bible is one of the most complete ever offered in one book, and places at the disposal of the reader summarized facts that would take long hours to compile, if each reader did it for himself. Throughout the entire book the author presents the conservative view of the origin of the text, which is just another way of saying that he is up to date in his knowledge of the subject.

The book is of convenient size, although it runs to more than four hundred pages, with a bibliography and an index added to its forty-seven chapters. It is divided into four parts as follows: Part One—The Inspiration of the Scriptures. Part Two—The Canonicity of the Scriptures. Part Three—Biblical Languages, Writing, Materials, etc. Part Four—The Genuineness and Authenticity of the Scriptures.

Part Four is undoubtedly the most interesting section of the book, from the polemical viewpoint, at least. The summary of all the available facts and reasons that support the conservative and historical school is made in such fashion as will prevent the reader becoming bogged down in the mass of the evidence, and yet nothing of importance is omitted.

The entire work can be read for study, for information on a given point, or purely for pleasure. And when the review editor can guarantee that a book written on this subject can be read with pleasure, there remains no more to be said! By all means, get this volume. (It can be ordered from or through this magazine.)

The Full Vision of Pentecost. Christ's Challenge to Every Local Church. By Charles Roads, D.D. Send 10c to cover postage and mailing for a free copy to Sowers Printing Co., Lebanon, Pa.

This is a paper bound volume consisting of 21 chapters compressed into 124 pages, which might be defined and described as a condensation of the New Testament teachings concerning the person, work and office of the Holy Spirit. The book is reverent, scholarly and comprehensive. In a condensed fashion it brings to the reader all necessary information concerning Pentecost

and its present application to the church at large. It is especially helpful to ministers and Bible teachers in that it is divided logically and presents in proper sequence what may be called the orthodox view concerning the Third Person of the Trinity.

Our literature on the person and work of the Holy Spirit is inadequate and, therefore, unsatisfactory. "The Full Vision of Pentecost" is an able and welcome contribution to our material in this field.

New Discoveries in Babylonia About Genesis. P. J. Wiseman, R.A.F. Marshall, Morgan & Scott, Ltd., London and Edinborough. (May be procured from Zondervan Publishing House, Grand Rapids, Mich. Cloth, $1.40.)

To the casual reader this book will be nothing less than fascinating; but to the student of apologetics, it will be as thrilling as it is essential to a complete Bibliography on the subject of the authenticity and antiquity of Genesis.

It has long been suggested that Moses may have written the books of the Pentateuch upon tablets of clay in the cuneiform script. For the first time, however, this author produces systematized evidence to show that this was actually the case.

The writer is a member of the Royal Air Force, holding the rank of Wing Commander. The book was written in Babylonia, where the author was apparently assigned on duty. He has been personally present at all the important excavations in recent years in Babylonia, the land where the events of Genesis were enacted.

Commander Wiseman deals a final, fatal and crushing blow to the ancient idea that the information in the book of Genesis was handed down by word of mouth through countless generations until its authority became highly questionable. This premise of the critical school is definitely and effectively demolished. The author further shows by a series of reasoned arguments and archeological evidences that when Moses wrote Genesis, he had in his possession various series of clay tablets that were the earlier possession of the patriarchs as far back as the sons of Adam. The first series of tablets may well have been inscribed by Adam himself. He shows in the text of Genesis a key which becomes apparent to the reader as soon as it is pointed out. The amazing thing is that the key has so long remained unused.

The theory that Moses had various sources for the compilation of Genesis has long been held by various schools. This, however, is the first time that an authoritative author has traced those sources back to the characters who parade the first chapters of the Book.

The book cannot be adequately reviewed without reproducing the entire contents in most unqualified and emphatic terms. The editor recommends that you procure this volume for your own delight and edification. It is one of the most entrancing, as well as important books in the realm of polemics that we have yet seen in our generation. The book is short and concise, numbering 150 pages. The argument is reduced to simplicity, and the layman can clearly understand the course of the argument as it unfolds and develops.

Roses in December and Other Sermons. By Herbert Lockyer,D.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. $1.

A collection of twelve sermons, in the inimitable style of this gifted brother from England. To the many who have heard Dr. Lockyer in Bible conferences and special meetings all over America, it is enough to say that this is a typical book, phrased in the style that belongs to this man alone. He writes just as he speaks, making word pictures that live in the memory and become a source of constant enjoyment as they recur.

Dr. Herbert Lockyer is perhaps better known in America than he is in his native England, so warmly has this country received and adopted him. His spoken words have cheered and blessed thousands, and led many to the knowledge of Jesus Christ as a personal Sa-

viour. But even larger than his ministry of evangelism, has been the wide blessing he has brought to the saints who have been cheered and encouraged by his helpful ministry. He is a man who knows God, and can present Him to others in the glow of glory through which this man ever sees the Father.

This collection of twelve brief sermons is redolent with that fragrance of Christian thinking that characterizes an affection for Jesus Christ, who is the center of all revelation. The book is admirably adapted to family worship, since the chapters are short enough to be used as devotional periods, if read aloud in a group. The christology of the work is sound; the style is easy, fluent and pleasing, and the book constitutes a real addition to the famous dollar series of this great publishing company.

The Basic Beliefs of Jesus, by Paul B. Kern, Cokesbury Press, Nashville, Tenn. Reprint, $1.00 edition.

This is a remarkable book by a remarkable man. He is of Scotch-Irish blood, the son of a college president, born at Alexander, Va., educated first at a best college and at the best university of the land, called to be dean of a great new University, and elected bishop of his Church before he had reached the age of fifty.

The book is as remarkable as its author. It presents in a clear, concise style the beliefs of Jesus as He lived and taught them. He shows how and why those beliefs gave us our living, pure, dynamic Christianity as the hope of humanity. Up before a drifting, impotent, anxious Church he holds the beliefs of Jesus as God manifest in the flesh. And up before a struggling, restless, hungry world he holds the sane, love-born, dynamic teachings of Jesus as the only hope of the future. As a challenge it stirs deepest thought.

A reader says: "His is not an uncertain faith, but a great conviction, one that faces realistically the present-day problems, yet sounds the most ultimate triumph."

Read it and take heart again. It unites spiritual insight with practical wisdom in a most unusual manner. It is one of the most refreshing of the Cole Lectures, the first to be delivered by an alumnus of the Vanderbilt University, of which his *alma mater* seemed to be justifiably proud. This is said to be the best in all the series of Cole lectures yet delivered. (The first printing was soon sold out, at $2. A reprint at $1 was called for which is just off the press.)—*C. H. Buchanan.*

Notes on the Four Gospels Harmonized. Julia Mott Hodge. Wightman Printing Company, Inc., Manila, P. I. Price $2.50.

This is a rather ponderous book of 432 pages containing suggestive and valuable material, which is greatly injured by the format and poor workmanship in the copy sent for review. The type is not uniform, the color of the paper varies, startlingly changing from yellow to white and back again in haphazard fashion.

It seems evident at first sight that the book consists of a series of brief, but graphic and helpful notes that constitute a running commentary on the entire four Gospels, which are dealt with in a chronological fashion.

The introduction deals with the nature and purpose of the Bible and has some practical and helpful thoughts on the subject of inspiration. As with all the essential doctrines of the Scripture, the author sees clearly and is faithful to the conservative view of inspiration.

The unity of the four records is kept in view and the Person of Christ is the focus of the entire work. The traditional dates are accepted and the entire historical background, common to the church fathers, is carried into this work. Many of the paragraphs might well have been expanded into chapters.

A brief summary of the entire book would be to say, it is a comprehensive, but concise, commentary on the Four Gospels, verse by verse. It is to be regretted that it was not printed in a more attractive form.

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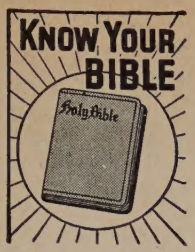

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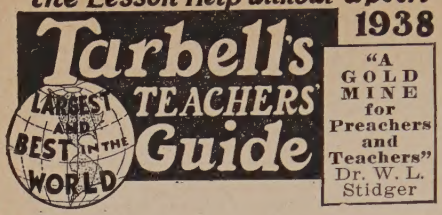

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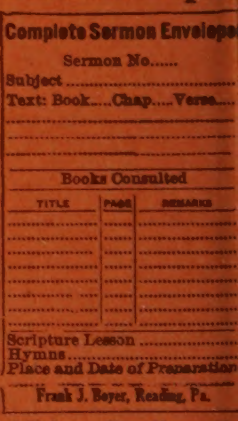

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